Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

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Herald of Gospel Liberty.

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J. P. WATSON, { EDITOR SUNDAY SCHOOL LITERATURE AND ASSOCIATE EDITOR OF HERALD.
M. HARROD, - - - PUBLISHING AGENT.

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NOTES FROM OUR EXCHANGES.

—That preaching is always the best in any age, and for any age, and before any audience, that most fully and forcibly presents Christ to the thoughts of men. Christ is the one theme that will never become obsolete so long as men continue to be sinners, and hence to need salvation. The aim of every preacher should be to win men to him as their only Savior.—[Independent.

—Men may and often do commit grave mistakes in their judgment as to what is right or wrong. But no man ever supposed that what he regards as wrong would or could commend him to the favor of God, or what he regards as right would expose him to the divine wrath. Every one feels that God is and must be on the side of right, and opposed to that which is wrong. —[Independent.

—A man condemned in a Chattanooga court to five years' imprisonment for grand larceny, arose before the judge, and, declaring himself innocent of the crime for which he was condemned, and that he would appeal to a higher court, immediately committed suicide. A man is in a poor condition to appeal to that higher court when he rushes into the presence of the Infinite Judge with the guilt of self-murder on his soul. In spite of the prevailing Gospel light, of these favored days, some men have strange ideas upon the awful subjects of final judgment and eternal retribution.—[W. C. Advocate.

—It is reported that a Roman Catholic priest has been elected principal of the Monongahela public school, Pennsylvania. A concession was made to Roman Catholics in the management of the schools at Suspension Bridge, New York, some time ago. Proofs are multiplying that the Church of Rome is pushing her plans to break down or capture the public school system of the country, and not without occasional success, while frequent defeat does not induce despair, nor lead her to abandon her purpose. She knows well the art of concealing her real animus, and of making a plausible plea for her cause.—[W. C. Advocate.

—The newly amended scientific temperance instruction law in Michigan, took effect September 9th. It provides that instruction shall be given in physiology and hygiene, with special reference to narcotics and their effects upon the human system. The instruction shall be given by text-books, where the pupil is able to read, and as thoroughly as any other studies pursued in the school. The proportion of space that books must give to the subject is stated. The books must first be approved by the State Board of Education, and the school boards are subject to a fine or forfeiture for failing to comply with the provisions of the act. This act applies to all schools in the state, including schools in cities and villages, whether incorporated under special charter or under the general law.

—PRESS ON.—This is a speech, brief, but full of inspiration, and opening the way to all victory. It solves the problem of all heroes; it is the rule by which to weigh rightly all wonderful successes and triumphal marches to fortune and genius. It should be the motto of all, old and young, high and low, fortunate and unfortunate so-called: "Press on!" Never despair, never be discouraged, however stormy the heavens, however dark the way; however great the difficulties and repeated the failures: "Press on!" If fortune has played false with thee to-day, do thou play true for thyself to-morrow. If an unfortunate bargain has deranged thy business, do not fold thy arms and give up all as lost, but stir thyself and work the more vigorously. Let the foolishness of yesterday make thee wise to-day. If another man has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world has lost all its poetry and beauty; 'tis not so; and even if it be so, make thine own poetry and beauty by living a true, and above all, a religious life.—[Exchange.

—But in the midst of his trouble, the Psalmist knew where to look for comfort and support. With full confidence and assurance he exclaims, "But thou, O Lord, art a shield for me: my glory, and the lifter up of mine head." Although his enemies were numerous, and were determined on his ruin, and to human appearance he was unable successfully to resist them, yet he knew that God would interpose as a shield between him and his enemies, and deliver him out of their hand. There is no protection like that which God affords to his people. The very means which their enemies devise for their ruin, God oftentimes uses as the means of their deliverance. Men, in their anxiety to accomplish their selfish and wicked purposes, often overreach themselves, and God makes their own deeds to react on themselves, while they that trust in him are delivered. God will take care of his own people, who trust in him. He is in covenant with them; they are dear to him as the apple of the eye; they are graven on his hands, and no weapon formed against him shall prosper. This is the Christian's comfort when in trouble. It matters not who, or how many are against him, God is for him, and that is enough. He is the defense of the defenseless, the glory of the despised, and the joy of the comfortless. —[Methodist Recorder.

—The Legislature of Ohio has recently enacted a law in respect to the civil rights of married women, which sweeps away the last vestige of the old common law doctrine in respect to these rights, and renders nugatory and inapplicable a vast mass of judical precedents that have hitherto in that state had the force of law. A married woman, under the new law, if owning property at the time of her marriage, retains the absolute and entire control of the same as fully as when she was *femme sole*, and if owing debts, she alone is responsible for their payment. She has a separate and distinct interest and right in all her property, and can dispose of the same as she pleases, without any consultation or without the consent of her husband in any way. Her personality in respect to her civil rights is in no sense merged in that of her husband. If she contracts debts in her own name, and without his authority, she alone is responsible for their payment. He may pay them if he thus chooses, but he can not be compelled to do so. The two, although allied by marriage, are, for all the purposes relating to their civil rights, distinct and independent persons. The new law, in a word, puts the husband and wife on precisely the same legal footing, and this is the end of all the principles of the common law that made the wife subordinate to the husband, and in effect merged her legal personality in his. Blackstone, if now living with the notions which he had when living, would think that the people of Ohio have become crazy.—[Independent.

—There can be no question that in granting a further respite to Jacob Sharp, Chief Justice Ruger of the Court of Appeals has severely taxed public patience. Sharp was duly convicted by a jury before one of our very best Supreme Court justices. On appeal and after listening to lengthy argument, Judge Potter granted a stay, there being in his opinion a reasonable doubt if the conviction would hold. The Supreme Court sitting *en banc* unanimously declared there was no reasonable doubt of Sharp's guilt or the legality of his conviction. Now comes Justice Ruger, and on a simple *ex parte* application grants a stay till Thursday of the present week. Whether or not the stay is made permanent till the Court of Appeals can pass on the case, the fact remains that in granting it the Chief Justice has severely taxed the public patience, and also brought the court into disrepute. For a score of years and more no such action has been had. And the stay granted at the present time is especially offensive to the public in view of the nature of the conviction, and the fact that Sharp's guilt is unquestioned. All the parties convicted of the crime of bribery, of which he was the active agent and promoter, are receiving their just deserts, while he, the chief conspirator and prostitutor of public morals, remains confined indeed, but has so far escaped the state prison—and all through the interposition of two judges. Law is not made for the lawyers only or even chiefly—it is made for the people—for their protection by the punishment of crime; and when, as in the present instance, it is administered in an extraordinarily privileged way, and to the prejudice of justice and the public feeling, the courts are dishonored, and without an equivocation we may say the judge discredits himself. The stay is nothing less than a public outrage. It gives currency to the feeling that there is one justice for the poor and a very different sort of justice for the rich. The public will watch the result with no small measure of concern, and in any event will always regret the extraordinary action taken by the Chief Justice of its highest court.—[Christian at Work.

THE NEW COVENANT AND THE JEWISH SABBATH—SOME SABBATH QUESTIONS.—No. 3.

BY PROFESSOR MARTYN SUMMERBELL.

The displacement of the covenant of Moses by the covenant of grace, which affected so many observances of Jewish tradition and conduct, is shown by the Scriptures to materially affect the Sabbath as an institution.

This appears most immediately from the Savior's attitude toward the day. Tradition had enwrapped it in bonds of the most intricate and annoying character. The teaching of the rabbis abounded in restrictions and prohibitions and evasions of prohibitions, until the law of the Sabbath had become a tangled skein, which only an expert lawyer, trained in the subtleties of his art, could unravel. But Jesus does not care to untwist the snarl. With the sword of his new covenant he cuts it through and through. He attends the synagogue on the Sabbath by regular custom (Luke 4: 16) yet, from the beginning of his ministry, we observe him scandalizing the scrupulous Jews by his continual breach of their rigid customs. On one of his Sabbath visits to the synagogue (Matt. 12: 13) he heals the man with the withered hand. At the pool of Bethesda he restores the impotent man, but this too is on the Sabbath (John 5: 10) Passing through the grain fields he permits his disciples to pluck the barley heads and rub out the grain in their hands, against which the Pharisees (Matt. 12: 2) immediately protest. In every case he sustains his course by argument, and inferentially, as well as by actual word, declares himself Lord of the Sabbath day (Matt. 12: 8), and consequently competent to determine both how and when the Christian Sabbath should be observed.

In this connection one point of scripture has received too little notice; that is, that portion of the Gospels in which Jesus recapitulates the commandments. The incident occurs in the interview with the young ruler. The three evangelists who record the circumstances are agreed in the fact that as Jesus recites the commandments he omits (Matt. 19: 18; Mark 10: 19; Luke 18: 20) the clause respecting the Sabbath. And so also Paul, who quotes the commandments (Rom. 13: 9), makes the same omission. Why no mention of the Sabbath in these recapitulations? It would be a conclusion far too hasty to imagine that the Lord purposed discarding the Sabbath, or intended to permit its existence only on sufferance. It is enough to fully account for the omission to realize the extraordinary stress of Sabbatic tendency among the Jews, and the purpose of Jesus to shun the shadow of countenancing these literalisms of precept or of time. And while considering these citations of the commandments in the Gospels and the Epistles, it is readily to be observed that neither in them nor anywhere else in the New Testament can a single passage of scripture be discovered, which enjoins the keeping of the Sabbath on the seventh day of the week.

The example of Christ and his disciples, who visited the temple or the synagogues, does not affect this feature of the question. They attended places of worship when the congregations came together; on the Jewish Sabbath, or on feast days, or on any day. That they worshiped when others worshiped in no way invalidates the conclusion which must inevitably follow when it is seen that the New Testament does not furnish a single text directing a seventh day Sabbath. And directly beside this appears another fact of moment: that the New Testament repeatedly admonishes against the over pressure of a Sabbath on the seventh day. When the great enlargement of the Church began with the inflocking of Gentile converts, who regularly observed Sabbath on the first day of the week, the Jewish brethren already in the Church naturally endeavored to win them to the adoption of their own modes and customs. Trained from childhood themselves in Jewish ways, they insisted that all who entered the Church should accept their ways, including their festivals, their circumcision, and their views as to meats and Sabbaths.

For a time the discussion on these questions was sharp and vigorous, and a great division seemed imminent. But this, through the mercy of God and the wisdom of the brethren, was averted, by the decision that in all these matters each disciple should have perfect liberty to govern himself according to his own conscience. So Paul asks the Colossians (2: 20) if they are dead with Christ from the rudiments of the world, why as though living in the world are they subject to ordinances. He warns the Galatian brethren against placing themselves under the yoke of Jewish obligation, declaring that if they yield in the matter of circumcision (5: 2) they become debtors to do the whole law. In all affairs, where the point at issue is a literal and legal observance, he counsels resistance to dictation, as when he advises the brethren at Colossæ (2: 16) to let no man judge them in meat, or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath days, declaring all these to be merely a shadow of things to come, of which the body (verse 17) is Christ.

When a similar controversy is reported to him from Rome he writes an elaborate argument on the right and privilege of Christian liberty, and admonishes that the privilege be exercised in this very matter of holy days. One man esteemeth one day above another; another esteemeth every day alike. Let every man, he concludes (Rom. 14: 5), be fully persuaded in his own mind. After his departure from Galatia the churches in that region fell under the influence of Judaizing teachers. When the apostle learns this he chides them for turning again to the bondage of weak and beggarly elements (Gal. 4: 9), because they observe days and months and times and years (verse 10), and finally sums up his feeling in the lament (verse 11), "I am afraid of you, lest I have bestowed upon you labor in vain."

In the presence of this accumulation of witnesses from the Word of God it is manifest that under the covenant of grace the literalism and legalism of the Jewish Sabbath are done away. Christ and his disciples observe days of worship, but they do not declare that the Sabbath must be on the seventh day. And where brethren, from the associations of childhood, incline to keep the seventh day they are given this liberty, but strictly enjoined not to judge their brethren who do not possess the same inclination. But even these brethren who observed a Saturday Sabbath kept also the day of the Lord's resurrection. The same freedom which obtained in the apostolic Church is the privilege of the Church of to-day. And to-day should Paul discover brethren troubled by pressure of a literalistic view of the Sabbath time, which the new covenant has abolished, who can doubt but that he would renew his exhortation given to the Galatian disciples in the like case (5: 1): "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

CHRISTIAN UNION—HOW ATTAINED?

In our last paper we called attention to the fact that LOVE is not only fundamental to our religion but more than paramount to all else contained in the Christian system. If this observation be true the sequence of the matter can not be a conclusion of doubt—namely, as love is a state of the heart and not a theory of the head—an immaterial spirit and not a material organism, it follows that Christian union is nothing else than a "union of hearts."

If hearts are united, then "organic union" will take care of itself. If such a union be not effected, then "organic union" would be a curse. It would be worse than a body without a soul, for it would be organized *discord*. It seems to us that this statement must commend itself to every man of moderation and thought. If so, we are justified in the previous remark that if the casting of our vote would lead all the denominations of Christendom to dissolve and join *our* church or any other known visible church, we would not placard our ignorance of the Divine methods by depositing such a ballot.

The religion of Christ begins with the heart, "out of which are the issues of life." God seeks not our intelligence, our wealth, or even our *life*, but only our heart of love. "Son, give me thine heart." God knows, and we know by experience, that the heart of love is the pioneer of all that is good, grand, and Godlike. Secure a man's Christlike love and you will get all else that is worth having.

Some one will say that we are discussing a truism. But if we are writing of self-evident truth we offer in justification of such statements the fact that they are truths towards which the theological world moves very slowly, and which if fully conceded will stop the clamor for an "organic union," which proposes to begin at the wrong end. If Christianity is not what a man thinks, says, or even does, but rather what he *is* at heart, why do the theological "lords over God's heritage" still consign all men to hell whose *theory* is not in exact accord with the orthodox (?) standard, and whose thoughts on external ordinances are not in keeping with the popular methods?

We say "beginning at the wrong end." Christianity begins with the heart, and works outward and upward until we shall learn to love all that God loves. But the vociferous cry is, "Give us outward union," "Let all the churches of Protestantism dissolve and resolve into one organic union," which to us is about equivalent to saying, "Make clean the outside of the cup and the platter, but within is full of all manner of uncleanness." "Cleanse first that which is within the cup and platter, that the outside of them may be clean also." God grows a tree from within and not from without. And this is but an illustration of the methods by which he grows all that he grows. If Christianity does not begin in the heart, then it does not begin anywhere by divine appointment.

If "organic union" is not the legitimate outgrowth of the heart, then it is a mongrel—yea, such outward organization would soon prove itself to be a monstrosity in God's diversified but organized universe. If all the Protestant churches, in their present condition—*and we must take the churches as they are and not as we would have them*—were to disband and resolve themselves into one great organism, we would have a conglomeration of thought, and speech, and method such as to greatly inspire his Satanic majesty with the hope that the body would soon break down of its own cumbrous weight. Let the union of Christian hearts go on until all souls are fused into one spirit, and then will they be welded into "one organic body." Nor will this much-desired and long-prayed-for end be attained until the millennial has dawned.

Just at this point we might inquire of those who would reverse the Divine methods of organization, How do you propose to proceed in your modes of bringing about "organic union?" If the Methodists, Presbyterians, Congregationalists, and all other churches are asked to disband and join one and the same church, which is *the* church with which they are requested to unite? To answer that they must join the Methodist Church, because it is in the majority, or the "Christian Church," because it is greatly in the minority, would be to exhibit a stupidity out of keeping with ordinary intelligence. To say that they must all dissolve and resolve themselves into a "New Testament Church," is only to excite the inquiry, "Which, of all the different churches of Christendom, is the 'New Testament Church?'" If such a church can not be pointed out, is there any sense or reason in clamoring for "organic union?" Is it claimed, as in truth it must be claimed, that while there is no one church now in existence that in opposition to all others answers exactly to our ideal "New Testament Church," yet Christ demands the organization of such a church? If this be the conclusion to which sound logic and common sense brings us, then there need be no further dispute. We heartily concur with the sentiment that all the various church organizations should be swept away by the incoming tide of the future "New Testament Church." But as the "New Testament Church,"—sublime conception of the long-off future—has not been organized, is it wise and prudent to resolve in favor of "organic union" when there is no one church with which to unite? My house may be a very poor, old log cabin, but I beg you do not tear it from over my defenseless head until you have built me something better into which to move my family.

Up to this point we have argued that the "organic union" of the various churches, in their present condition, is not desirable; we now aver that such a union is not *possible* under the leadership of free thought! As organic union implies the dissolution of all the Protestant churches but one, and that one not found, and as yet not organized, the man who tackles the job has certainly a herculean task before him. With the churches as they are, with their diversified thought, sympathy, and methods, we might just as well undertake to pull the sun from his orbit. It is utterly impractical and worse than chimerical.

To show that "Christian union" can only be attained by allowing organizations to stand as they are and continue to work, as they do more or less, for greater in-

telligence, broader charity, and a universal love, we lay down the following propositions:

Organic union can be had only in one of two ways:

First—Let the masses cease to think for themselves, and tacitly and stupidly commit the keeping of their theological thoughts to one man. The central thought of Catholicism is that of "infallibility." That most perfect organic union the world ever saw is kept together by priest and people tacitly consenting to the dogma that the Pope thinks the truth, and all the truth necessary for salvation. If any one has the temerity to call in question the Pope's infallibility he by so far disintegrates the organic union, and nothing but excommunication will atone for the crime of such independent thinking. This stereotyped thought, that one man should do the thinking and that all the rest of mankind must do the subscribing thereto, instituted the rack, the fagot, the worse than cruel death; and today drives and rivets the nail which binds that church to the dead body of "organic union." Nor will that church ever meet the demands of the present and future advancing ages of Christian intelligence and civilization, until the dogma of infallibility be relegated to the cradle of its stupid ignorance.

Secondly—Organic union can become an accomplished fact by tacitly consenting to the proposition that each man shall do *his own thinking*, and when love shall be the absorbing thought of earth as it is now the all-absorbing thought of heaven. But are the various branches of the Protestant church prepared to allow each man to interpret the Bible as God may help him to read and understand? Had organic union been effected two years ago, and the vote been taken as to the orthodoxy of "Reason and Revelation," the book would have been consigned to the flames, and its author had ere this been branded a "heretic."

Fortunately for us, thank God, we belong to a little band, and live in a country which protects us in the God-given right of personal liberty. We shall never cease to be grateful to the great Father for the principle of free thought which lies at the foundation of the Christian Church. But we do not ask the "Free Baptists," or any others, to join our little band until they are heartily prepared to adopt our fundamental principle of individual liberty. If they have the least bit of a human creed let them remain where they are until they "learn the way of the Lord more perfectly." For the incoming of such a "creed," big or little, would prove to be the introduction of "discord in Zion."

Love has not so wrought out its sublime mission of unification as to warrant a resolution favoring organic union. Let the divine leaven of free thought and universal brotherly love, which is at work, go on under the leadership of the blessed Christ, until the "whole lump is leavened," and then "organic union" will be the culmination when God's will shall be done on earth as it is now done in heaven.

T. M. McWHINNEY.

Franklin, Ohio.

BAPTISM FROM THE STANDPOINT OF THE LAST COMMISSION.

Ever since the Christians, so called, have had a separate existence it has ever been their boast that the Bible alone is their creed; that they, discarding the mere opinions of men, have depended always upon a "thus saith the Lord" for doctrine and church practice. The advantage of this position has been considered great, for an infallible word has always been at hand "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Our profession of faith in a faultless creed has been great. Have we been true to our profession, and in our practice have we adhered strictly to the teachings of the Word? is a question to be carefully considered. We have been quite as positive in our declarations that the only Head of the Church is Jesus Christ—that he and not man is to decide what is and what is not to be observed by his followers; and it would seem legitimately to follow that loyalty to the Head requires a strict conformity to all the rules and usages given by him. While on some matters of biblical interpretation we are supposed to differ, yet never should there be a difference of opinion about a plain and positive requirement.

In the commission given by Jesus Christ to his apostles he commanded them to "go into all the world and preach the Gospel to every creature," with the promise of his presence, even to the end of the world. But was that all? We will consult the Word. Matt. 28: 19, 20 puts it thus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Mark 16: 15, 16: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned" or condemned. If "Christ is the head over all things unto the Church," then he must have spoken with authority when he sent forth his disciples to preach and to baptize. So we professedly believe. Now did Jesus mean what he said? If so, then there was a requirement laid upon the apostles; first, to preach or teach; and, secondly, to baptize. A duty was equally laid upon the believers of their message; namely, to be baptized. We certainly need no argument to sustain that position, for Jesus plainly and positively commands both teaching and baptism. "Go preach and baptize." "Believe and be baptized" is embraced in the teaching of that commission, and the result of accepting the message proclaimed. If Jesus did not mean that, then with equal propriety we can say that his requirement of repentance and faith is meaningless.

But we have the teaching and example of those very apostles to whom the commission was given. In Acts 2: 38 Peter preached both repentance and baptism. That he refers to water baptism is clear, because the resulting blessing upon the obedient was the gift of the Holy Spirit. Furthermore, we learn how those who heard the Word understood it, for it is plainly stated that "they that gladly received the word, were baptized, and the same day there were added unto the Church about three thousand souls." Did our Lord intend to establish an ordinance in the commission to the disciples, and did they so understand it? That he so intended the language most plainly implies; that they so understood their practice clearly affirms. Their practice was in loyalty to Christ's last commission. Could there have been loyalty without it? By no means. Do not many of our people, then, in essentially ignoring baptism virtually declare that he whom we claim as the "head over all things to the Church" did not mean what he said, and that the disciples were clearly deceived by him? For if the practice of baptism can be neglected at pleasure without condemnation, then Jesus could not have meant what he said. It seems to me that I am able to see, even without a magnifying glass, that such a position greatly dishonors Jesus Christ.

It has always been one of the comforting thoughts of my life that when I could get a clear statement from the lips of my Lord that I could, with implicit confidence, rely upon it as absolutely true. If I can not, then I am wholly afloat. His commission to his disciples is a clear and positive command—so plain that any one can understand it. If Jesus Christ is true, then his commandment can not be set aside at pleasure. If he is not true, where shall we anchor our hope?

I have followed the discussion of baptism through the columns of the HERALD with considerable interest, but I frankly confess that I have received the impression that some are transferring their allegiance from Jesus Christ as head of the Church, to human authority. If "baptism is of heaven," who has the right to abrogate the divine requirement?

O. J. HANCOCK.

TRIUMPHS OF THE CHRISTIAN NAME.

Eighteen hundred years ago the name Christian sprang into use, suggestive of the most beautiful traits and qualities of the soul and of the life. It was a name derived from that Being of most wonderful tenderness and heavenly character, whom we all revere and love as our Lord and Master. Its suggestions are those of peace, tenderness, affection, self-denial, and goodness. At first those who accepted the name suffered by it. But as time passed on, and the heathen and Jews witnessed the angelic character and divine purity of the lives of those who accepted the name, it ceased to be a name under which to suffer by the command of God, and became an appellation of honor. Only a few decades and centuries passed until the world, religious, political, civil, literary, social, was pleased to accept the name Christian. But with the general appropriation of the name, the corruptions of the world crept into the Church, and the spiritual power was wielded for earthly motives, and darkness covered the face of the spiritual deep. Centuries of gloom rolled on, and the Christian name began to pass out of popular use; it ceased to have its blessed association, and too often was synonymous with words that express tyranny and bigotry. Later, when the Roman Church lost its grip on the bodies and consciences of men, it would have been natural for the use of the Christian name, in its spiritual meaning, to revive. But singularly other names were taken in various localities and for various purposes, and for a long time it seemed that no one in all the world, of influence, among the leaders, saw the beauty and simplicity and sweetness of the divinely given name, Christian. But it was not always to be so; and if the leaders among men, in their strifes with each other, caused by their personal ambition largely, overlooked this name, it was not so with those who were simply converted to Christ; and at the beginning of this century, young converts born of the Spirit, which had first inspired the name and had given it to the disciples at Antioch, said, as the ministers asked them what they would be, "We will only be Christians." Scores, hundreds, thousands, rallied together under this name, who said, We will have no other name but Christian; Christ shall be our only leader, and the Bible our only creed. Then there was no Christian HERALD; there was no Christian Association; there was no *Christian Union;* there was no denomination calling itself by the name Christian. These young converts began a struggle whose results they could not have foreseen. A century had not passed from the time when the young soldiers of Jesus said they would have no captain but Christ and no name but Christian, before the land was marked East and West by the work of young men banded together in what, in their religious zeal and desire for the work of God, they called Young Men's Christian Associations. Denominations sprang up calling themselves by the name Christian. Our own brotherhood have clung to the name in the East, in the West, and in the South, with a pertinacity that nothing could shake; and as they have clung to their leader, Christ, their enemies have too often called them, as though it were a name of disrepute, Christ-ians. But what more beautiful nickname could have been given to the followers of Christ? Some have said that the name Christian was given to the disciples at Antioch by their enemies; they were called Christians to designate their connection with the Christ; but the one anointed with the Holy Ghost and with power, we think, had given them the name. And in our own time they have been called by their enemies Christ-ians also. How sweet to belong to such a company, under such a leader! We love to think that though at Antioch, their enemies may have used the name as one of reproach, still at Antioch God gave it; and that at Cane Ridge, in Kentucky, the disciples were also inspired by the Holy Ghost to call themselves Christians.

The Young Men's Christian Associations shed over our country a gleam of light. Papers abound; the *Christian Herald, Christian Union, Christian Advocate, Christian Watchman* Christian enters into the names of more periodicals than any other term of modern times. Wherever such a paper is circulated, in whatever family it is read, it is a banner publishing our name. And denominations have taken it, praise to God! We rejoice that the followers of Alexander Campbell have largely taken this name, and that all may bear it, and that people everywhere love the name Christian, and are assuming it more and more. It is breaking down the middle wall of partition. And the Adventists, how many of them take the name Christian! It is a phrase joining in it a title from the name of our Lord. They may start from different standpoints and come up through different trials, but still they love the name and rejoice in the triumphs and in the glorious victories which God is giving to the name of his Son. The independent churches throughout the land, how many of them take the name Christian! Praise be to God that men see its beauty, its excellence, its significance. Christian character has become a phrase; it is understood; and Christian is the word which men use as an expression of the highest excellence, the truest loveliness, and the deepest experiences of the heart. The name is triumphing.

And we rejoice that we see the companies and regiments joining under the name; and when the Chris-

tian Union people and the Christians join their ranks, our hearts leap for joy, and we say, Praise God again. Christian union, how sweet! The phrase, as the name of a denomination, is suggestive of life. The name is going on to greater and greater triumphs, and those who desert it will sooner or later be compelled to come back to the name *Christian*.

J. J. SUMMERBELL, Sec'y A. C. C.

[From our regular correspondent.]

WASHINGTON LETTER.

WASHINGTON, D. C., October 10, 1887.

Thursday, October 6, 1887, was a real red-letter day in the eventful history of the capital of the United States, and it will long be a most glorious anniversary in its annals, for it was the time set apart for the great popular demonstration, in honor of Alexander R. Shepherd, the former Governor of the District of Columbia, and the builder of Washington, in the opinion of thousands of Washingtonians, many of whom regard their greatest citizen—who after all is common clay—as a sort of superior being. Thousands—a great multitude—thronged Pennsylvania Avenue and adjoining streets amid the boom of cannon, the flash of torch-lights, and lurid glare of fireworks, the blare of brass bands, and the tramp of the long line of footmen and horsemen, citizens and soldiers, preceded by several hundred bicyclists, bearing Chinese lanterns. All along the route the houses were adorned with the stars and stripes, and all Washington seemed to have turned out to give a more than royal greeting to the man it delights to honor. If this splendid popular pageant had been paid to a successful military hero returning from the pomp and triumph of bloody fields, or to a statesman crowned with the laurels of civic renown, it would not have been in the least wonderful; but that Mr. Shepherd, simply a private citizen, without power to favor or reward, should thus spontaneously receive this magnificent tribute and homage from the populace of his native city, is unique, and without a single parallel in the history of the United States, if indeed, not that of the whole world as well. And if "republics are ungrateful," the capital of the greatest of Republics is surely not so.

The work on the fine State, War, and Navy Department building, which is pronounced the grandest public structure in the Federal city, is nearing completion, and will, it is expected, be ready for occupation early next January.

The constant and rapid growth of our great Government departments—more particularly the Patent and Pension Offices—keep pace with the progress and upbuilding of the whole country. There are now several bureaus of the Interior Department domiciled outside of the main building, and it is the purpose of the authorities to remove the General Land Office from thence to the Pension Office some time within the next year, thus making room for such of the smaller bureaus as are crowded out, and saving the Government huge rental.

Secretary Fairchild has issued a circular to the custom officials, urging their adoption of economic methods in the collection of custom duties, in view of the decreased appropriations for the purpose in question.

The Controller of the Currency has directed all national banks to prepare statements, showing the exact condition of their affairs at the close of business on October 5, 1887, the object in doing so being obviously to guard against fraud and deception in these degenerate days.

The report of the Postoffice Department for the month of August, in the matter of selling postage stamps, makes a very gratifying exhibit—showing, as it does, that in seventy-six first-class postoffices, there was a gain of more than twelve per cent. over the sales of the previous month.

Secretary Lamar is absorbed in making his annual report, which will be more voluminous than usual, dealing largely with the affairs of the Indians and lands and railroads.

The report of Commissioner of Patents Hall to the Secretary of the Interior, shows that the defalcation of Bacon, late financial clerk of the Patent Office, is $30,000. His bond was only $10,000, and there is a question whether or not his bondsmen will be liable for more than that amount.

The time fixed has expired without the Government being able to secure the fourteen million in four and four and a half per cent. bonds called for by the September circular—the purchases only amounting to $13,376,850.

A PROPER ANSWER.

A young lad, who was urged to leave the Christians and seek a home in some popular sect, wrote this reply:

1. There is a Church whose name is Christian; with Bible rules of faith and practice, Christ is its Leader, Lord, and Founder. I read about it in the Scriptures.

2. There are many churches of many names, many founders, and many rules of faith and practice; many leaders and many founders I never read of in the Scriptures.

3. No! I will not change my church relations lest the strange names, customs, and leaders so change my faith and Bible features that Jesus may say, "I never knew you."

4. I love the Church, its Lord and Leader, customs, and names; its rise and Founder I daily read of in the Scriptures.

N. SUMMERBELL.

TO THE MINISTRY.

We request all ministers to announce in their congregations the resolution of the Board of Trustees with reference to lowering the price of the HERALD OF GOSPEL LIBERTY on condition of raising the subscription list to 8,000, and the three great premiums now offered to increase the subscription list:

1. The Parallel Bible (price, $9.75) and the HERALD, one year, for $6 50.

2. The great Family Physician (price, $3) and the HERALD, one year, for $2 25, postpaid.

3. The Craig Memorial (price, 60c) and the HERALD, one year, for $2.

The above offers are to renewals or new subscribers.

M. HARROD.

SOUTHERN OHIO CHRISTIAN CONFERENCE.

The Southern Ohio Christian Conference held its sixty-seventh annual session with the church at Five Mile, Brown County, Ohio, commencing on Saturday, October 1, 1887, and closing on the following Tuesday. Though the conference was not so largely attended as last year, neither by ministers nor delegates, yet the conference was of great profit and pleasure to all associated with it. The business was transacted with spirit, and the greatest harmony prevailed through the entire session. Rev. C. W. Garoutte proved himself a most efficient presiding officer, and his timely and practical message to the conference was received with thanks and expressions of appreciation. Rev. J. B. Lawwill, pastor of the Five Mile Church, was equal to every emergency, and, with the assistance of his fellow-helper, Bro. W. D. Turner, supplied nearly all the neighboring churches with ministers on Sunday morning. The usual committees were appointed and reported during the session, each report showing such thoroughness of investigation and timely suggestions as to commend it to the consideration of the body.

On Tuesday evening Rev. A. S. Henderson, a very promising young minister, was ordained to the work of the Gospel ministry. A collection, amounting to $10.06, was taken for the Children's Mission, and will be sent to headquarters to be used in the noble work of helping men and women to Christ.

As there is a movement looking toward the printing of the conference proceedings in pamphlet form, I deem it inexpedient to burden your columns with a more extended report at present; but should the movement fail, then I shall ask the liberty of reporting more fully.

J. F. BURNETT, Con. Sec'y.

OUR FAMILY PHYSICIAN.

I have examined the above book, and can truly say that it ought to be in every family. I have also examined the works of Drs. Gunn, King, and Foot, and for plainness of style and cheapness of price I prefer the above work. The instruction given in the book is question on the care of children and the sick, is well worth the price of the book ($3), and then the idea of receiving it in connection with the HERALD for one year at the low price of $2 25 is truly a great inducement to those who want to read, to subscribe for our most excellent paper.

It has been estimated that half the children born in civilized life die before they are five years of age, and a certain author once said that ten thousand children die annually in the United States from the ignorance of their mothers. If this be true, oh, how important that we have a copy of "Our Family Physician" and gain that knowledge by which we may save our dear children from an early grave.

P. ZEIGLER.

FRANKLINTON PLEDGES.

Intending to make up a list of all paid subscriptions from August 1st to November 1st, I hereby give notice that all who care to have their names and amounts included in the next list should remit to me at No. 491 East One Hundred and Forty-fourth Street, New York City, New York, or to Rev. J. P. Watson a few days before November 1st, in order that the sums sent may be included.

J. E. BRUSH.

THE FIELD.

NEW HAMPSHIRE.

Walpole.—We are sorry to learn that Dr. J. E Bruce has closed his pastorate here, and is to move the present week with his family to Millbridge, Maine. The people of his new charge are to be congratulated on securing so able a preacher. The little church in the "Hollow" is left again without a shepherd, but, though small in a worldly sense, it is great in Christian enterprise, and we shall expect soon to hear that it has a new leader.—*New Hampshire Sentinel*.

MASSACHUSETTS.

Middleboro.—The Rhode Island and Massachusetts Ministerial Association held its session in Bonney Street Christian Church the 5th inst. The essays by Bros. Osborn and Wait were well-written articles and the result of much thought. The preaching was plain and practical. There were sixteen ministers present, and we all felt that "it was good to be there." Bro. Coe, the pastor of that church, though 70 years old, seems like a man in "the prime of life." He doesn't know what it is to be in "the old ruts."..... Bro. D. P. Pike, of Newburyport, attended the Merrimac Conference last week, held in Walpole, N. H. Bro. Pike preached in Walpole fifty-one years ago, and last Sunday he spoke from the text that he used at his first visit to that people. Bro. Moses Kidder, of Vermont (a native of Walpole), preached at the conference after an absence of forty years. The people were glad to hear these old veterans of the cross. .....Bro. Bruce has left Walpole and accepted a call to the church in Millbridge, Maine. He is an able minister of the New Testament..... Bro. John A Goss, of Haverhill, is holding a good congregation on the Sabbath, and the city papers report him as doing very efficient work in the temperance cause, and as a noble helper in the Young Men's Christian Association..... The Christian Church in Walpole, N. H., has extended a "call" to Bro. E. K. Amazeen, and it is to be hoped that he will accept the call and enter upon his work at once. It is a grand field for work, and a faithful pastor will not get rusty in doing the work of that parish.—H. M. EATON, October 8th.

NEW YORK.

Eddytown.—Twenty-five new volumes of a literary, historical, and scientific character have been recently added to the library..... On Sunday, October 2d, 11 new members were taken into the church by Rev. E. C. Livingston, and at 4 P. M. of the same day he baptized three of our students in the waters of the beautiful Seneca. There are others who are desirous of attending to this divine ordinance at an early day..... Mrs. S. Q Helfinstine, of North Greece, N. Y, has been visiting her sister, Miss Addie Craig, and other friends at this place during the last week. Of course her little daughter, Mary, accompanies her, and makes bright the faces of all by her presence. The lovely little lady is early receiving a great amount of admiration, which is all merited..... This Thursday evening J. Sales Brown, Esq, of Washington, D. C., will lecture in the chapel on "Good for What You are Worth," and on Saturday evening he will deliver another on the "Price of a Man" Mr. Brown has lectured for us before, and we expect to be well entertained.—CORRESPONDENT, October 13th.

Stanfordville.—The school is in a flourishing condition at this time. There are on roll 18 students from the following states: Massachusetts, 1; New York, 4; New Jersey, 3; Rhode Island, 2; Virginia, 1; Ohio, 4; Illinois, 1; England, 1; Canada, 1. We are having delightful fall weather and an abundance of fruit. The religious spirit of the school is rather above the average of such institutions. We have religious exercises every morning of school, conducted by each student in turn, and every evening conducted the same way in the home. Wednesday evening the students attend prayer-meeting at the church, and Saturday we have a social and prayer service in the home. Last Saturday we had a glorious season of prayer, and the Lord was surely in our midst. Bros. Shaw and McLaughlin are the two jolly boys of the institute. Bros. Howard and McLaughlin have been on the sick list for the past week, but are able to be out again now. Bro. Crowel puts in his spare time training colts, with unbounded success. Bro. Peters, of Vermont (a former student), made our hearts to rejoice with his presence last week; also Bro McCalman, of this state, and also a former student. This week Bro. Percy, of New Jersey, made us a pleasant visit, and took tea

with us. It does our hearts good to see a brother in our midst, and hear his words of advice and encouragement. The board is very good here and of sufficient quantity. Bro. Weston is the right man in the right place, and filled with the spirit of God for the work. If you would like to spend an hour in sport just come out this way and hear our Greek class. Brethren, remember us in your prayers, for you have 18 noble young men that will help the cause of the Master if you will but encourage them by your prayers and counsel.—O. F. W., October 8th.

OHIO.

In accordance with instructions given them by their conferences at their recent sessions, Sylvester Hughes and Robert Roland, of the Ohio, John Southward and J. B. Mitchell, of the Deer Creek, and Wm. J. Warrener, of the Ohio Eastern Conference, met in joint sessions as trustees of their respective conferences, September 9, 1887, at the Scioto Chapel, Jackson Township, Franklin County, Ohio; agreed on a constitution and by-laws, etc., to be presented for the consideration of the aforesaid conferences when they meet to form a union to be called the Southeastern Ohio Assembly of Christians; appointed time and place of meeting, and nominated Sylvester Hughes, J. B. Mitchell, W. H. Grover, Robert Roland, and W. S. Woolett as trustees for 5, 4, 3, 2, and 1 years, respectively. The first meeting will be held at Mt. Zion Church, Starr Township, Hocking County, Ohio, commencing at 2 P. M., Thursday, October 27, 1887. Persons coming by rail will come on the C., H. V. & T. R. R.; those coming on the Hocking Valley division will get off at Lick Run. Trains from the south arrive at 7:43 A. M. and 12:09 P. M.; from the north at 10:18 A. M. and 5:48 P. M. Those coming on the Ohio River division will get off at Starr. Trains from the south arrive at 7:35 A. M. and 7:25 P. M.; from the north at 10:50 A. M. and 5:56 P. M. Each ordained minister in the above-named conferences is hereby notified to attend; each church in the same is hereby notified to send one lay delegate. By order of—Sylvester Hughes, J. B. Mitchell, Robert Roland, John Southward; Wm. J. Warrener, Sec'y.

Mt Zion.—Programme of the Quarterly Conference of the Northwestern Ohio Christian Conference, to be held with the Mt. Zion Church, Putnam County, Ohio, commencing Tuesday morning at 10 o'clock, November 1st: 1. The Unity of the Church, J. Slain; 2 The Picture of a True Life, A. Burlincourt; 3. Man a Direct Creation, Not an Evolution, L. Gander; 4. Our Lord's Test of Fellowship, C. J. Hance; 5. The Prayer-meeting, and How to be Conducted, J. M. Chapman; 6. How Can We Grow in the Knowledge of Our Lord Jesus Christ? W. N. Deck; 7. God's Cultivated Land, I. Corinthians 3: 9, J. Lane; 8. Judas and His Relation to Jesus, W. C. Rimer; 9. What the Age Demands of Our Young Men, E. W. Thomas; 10. Sermon on Eph. 2: 10, J. Rogers; 11. Christian Temperance Work, A Leonard; 12. The Foreign Mission Work, D. Lepley; 13. The Attainment of Glory, H. H. Holverstott; 14. The Christian's Surety at the Judgment, A. Noffsinger; 15. Sermon on John 14: 21, Riley Place; 16. Man Created as a Living Soul, N. S. McCloud; 17. The Preacher and His Message, G. B. Garner; 18. The Noblest Ambition, P. H. Hand; 19. The Law of Christian Growth and Development, G. R. Mell; 20. Conditions of Ministerial Success, G. L Griffith; 21. Keeping the Heart, Proverbs 4: 23, S. M. Young; 22. What Do We Learn from Paul's Suffering? Wm. Richardson; 23. The Christian's Inheritance, Maggie Gillespie; 24. The Watchword for To-day, Philippians 3: 20, 21, J. S. Hager; 25. The Necessity of a Christian Government, N. C. Edman; 26. Is Salvation in Reach of All? S. E. Smith; 27. Is Organic Union of All the Followers of Christ Practicable? D. Lobaugh. Persons belonging to quarterly, not having subjects here assigned, will come prepared to discuss former ones given them. There will be preaching Monday evening, October 31st, by Elder W. N. Deck. Persons coming to quarterly by way of the Nickle Plate Railroad will be met at Continental, and those coming by way of Clover Leaf at Wisterman, where conveyances will be in waiting for passengers on Monday and Tuesday.—G. B. Garner, G. R. Mell, L. Gander, Committee.

INDIANA.

Graysville.—Any person having $2,000 that they would like to loan at six per cent. interest on long time, secured by a mortgage on a highly improved, rich, fertile farm of 150 unencumbered acres, that will bring $46 cash per acre, will please address the undersigned for name of owner and location of farm.—J. T. Phillips, Agent, Graysville, Ind.

Argos.—Last Sunday evening we had a children's praise meeting in the interest of the Foreign Mission. Our collection was $6 25. Mrs. Strickland took up the collection at Shiloh, and received $2 40. We will take up the collections at our other churches during the month, and send to the treasurer.....At our prayer-meeting last Tuesday evening there was an unusually large attendance, and there was one accession to the church. I recently baptized five candidates—four at Shiloh and one at Argos.....Mrs Strickland preached in the Broadway M. E. Church in Logansport last Sunday evening. The house was crowded to its utmost capacity. She promised to return the fifth Sunday of the present month, and preach in the rink.....We anticipate a pleasant session of the State Conference at North Manchester, and hope for a large attendance. Bro. Samuel, their new pastor, is well received, and is sparing no pains to entertain all that come.—C. V. Strickland.

Mellott.—I left the Ministerial Institute Friday morning, the 14th ult., in company with J D. Thomas, secretary of the Western Indiana Conference. The session had not closed when we left. It was the verdict of all that it was the best session ever held. The brethren came up according to programme, having their battle-axes well sharpened. Father Maxwell, who praises God even amid disappointments, was lavish in his encomiums of the dear brethren who so heroically and majestically performed the duties allotted them. There we met Bros. Akers, Phillips, Heath, Click, Simmons, Baker, Trotter, Passage, Patterson, Earl, Orr, and Simpson. Amid our deliberations harmony prevailed. There were some pleasant episodes with the rest which will cause merriment for very many days to come. Your correspondent was chosen to act as a medium of communication between the ministry and the Herald. Now, brethren, send your items weekly to my address, and let us show that we are alive and full of zeal for the cause that we love.....Elder Z M. Wilkins has been quite ill of late, but is now convalescing..... We hope for grand results during the season of revival work.....Bro C. E. Watson, can we not hear from you from Yale College?—R H. Gott, October 15th.

Graysville.—Our revival with the Union Christian Church, Evansville, commenced the second Sabbath in September, and ended with the assembling of the Southern Indiana Christian Conference, September 28th. The preaching was conducted by Elders E. D. Simmons, of Yeddo, and L. W. Bannon, of Veedersburg. The congregations were large and interesting, and the result was seven additions to the church. The brethren were liberally remembered financially. Mrs. Elizabeth Aiken, who gave the Herald $100 by the hand of the writer, also gave kindly to assist the ministers.....A drought has most severely affected the farming interest of all southern and western Indiana. It is the most destructive ever known, and many people will be on short allowance, and much suffering is anticipated..... The conference was of large foreign attendance, and ably conducted by its officers. The preaching was edifying and able by Bennett, Cochran (Baptist), Phillips, J. R Wright, Simmons, Bannon, McFadden. The opening address by Elder Hoagland was a splendid effort. Elder M. G. Collins was called away during conference. The closing up Sunday night was very affecting. All the ministers—Simmons, Bannon, Bro. Bly, Hoagland, McFadden, Wright, and Bennett—stood upon the platform, and the immense audience bade them farewell, never to meet again. And thus ended a grand conference. The officers of the conference will please accept our thanks for the brotherly kindness extended to the writer.—J. T. Phillips.

MICHIGAN.

Balch.—The Michigan Christian Conference meets with the Christian Church at Belding, Ionia County, Michigan, Wednesday, November 23, 1887, at 7 o'clock P. M. It is desired by the secretary of said conference that each ministerial member, whose post-office has been changed during two years last past, to please inform by postal card—giving name and address—James Wright, Secretary Michigan Christian Conference, Balch, Lenawee County, Michigan.

Belding.—On Sunday, October 9th, it was the writer's privilege and pleasure to give the hand of fellowship to two valuable members, who were received by letter from the Plymouth Church, of Lansing, to the Christian Church, of Belding. We trust others will follow their example, as there are some good Christian people outside of the church here who ought to be in it.....It was a blessed meeting Mrs. M. and I enjoyed with Bro. and Sister Young and our old parishioners at Marshall, on Thursday evening, October 6 h, and it afforded us great pleasure to note the love evinced for the new pastor and his excellent family. We believe Bro. Young will be greatly prospered in his new field of labor.....Married, in Marshall, October 5th, by D. E. Millard, Henry G. Brooks, of Battle Creek, and Miss Libbie Leonard, of Marshall.....All who expect to attend the Michigan Conference, which convenes here November 23d, will confer a favor by informing the writer by postal. Also, please state whether by public or private conveyance.—D. E. Millard, October 10th.

ILLINOIS.

Danville.—Bro. Rippey reports all well, and that at McCabe everything is prosperous and spiritual.....Last Friday this county, the church, the poor, and the neighborhood in which he resided all suffered a severe loss in the death of Bro. Henry Sallee. He was prominent in all the offices of the county and church. His wife is also very sick, and fears are entertained for her recovery. She is a member of the Christian Church at Muncie..... As last Sunday was a rainy one items are scarce.....Bro. J. T Phillips writes to go on the Wabash main line to Wabash, for State Conference, but the agent here informed us that Clymer is as far as he can ticket, as that road is controlled by two receivers. You can reach Atwood without any trouble, so be sure and go there, and to the other if you can.—G. W. Draper, October 13th.

London Mills.—The Ministerial Association of the Western Illinois Christian Conference met with the Christian Church at Antioch, September 16th and 17th, and truly the Lord was there in spirit and power. Nine Christian and two Methodist ministers were present, making it one of the best meetings the association has enjoyed since we have been their secretary. The business was done harmoniously, and the topics were ably discussed The following ministers took part: (Christian) Stephen Mosher, E. W. Irons, A. J. Reed, J. R. Welch, D. S. Ray, R. Stewart, W H. Bigbee, A. S. Culbertson, G. W. Irons; (Methodist) Jacob Dick and Bro. Tute. The address of welcome was delivered by the president, Elder E. W. Irons. The Sunday-school topic and the temperance work were both ably discussed by the brethren. The following officers were elected for the coming year: President, John Shrivers, of Smithfield; vice-president, D. S. Ray, of Marietta; secretary and treasurer, G. W. Irons, of London Mills. The next session will be held with the Piatt Christian Church. The time and programme will appear in due time. Truly the brethren that were not there missed a soul-cheering time. The president received two members into the church on Sunday. One was a minister from the Disciple Church—Bro. W. H. Bigbee One could tell where Bro. Bigbee came from when they heard him preach...At the annual conference they re elected us corresponding secretary, with a resolution adopted that each minister send at least one letter each month to the secretary for the Field. A little over one month has passed, and only one letter from Bro. Reed has come. Elder Mosher stopped all night with us last week, and reports all quiet along the line. Perhaps in a few days we will get the run of the appointments, and know something about the work. Come, brethren, report.—G. W. Irons, October 3d.

CANADA.

Newmarket—The time set for taking the collection for Foreign Missions has come and gone, and I thank God that Newmarket (the church of my charge) will not be the least among the thousands, for out of her came forth a grand collection for Foreign Mission-work. Last Sunday we took up a collection both in the Sunday-school and church, amounting in all to $30, which amount I have just sent to Hon. Francis Palmer, treasurer of the Convention.....I am now holding special meetings in Newmarket. Our prospects are good, meetings well attended, and of a deep spiritual interest. Some five or six have given evidence of a desire to gain heaven. Last night Elder Chidley, pastor of the King Christian Church, was with us, and gave the trumpet no uncertain sound. Bro. Chidley was ordained at our last conference, and is a young man of promising talents. God is using him for the upbuilding of the church of his charge.....We are now putting a baptistery in our church under the pulpit, which will be a great improvement as there is no suitable place near the town for baptizing out of doors.....We will renew our club for the Herald in a few days, and report accordingly.—C. H. Hainer, Pastor, October 13th.

KANSAS.

Meredith—At my last appointment at Nelson, Cloud County, I baptized three good, substantial Christians. Had good attendance and good attention at all three of my appointments, and we are looking forward to an ingathering this winter. Pray for us in Kansas.—Peter Bushong, October 13th.

Hatfield.—We are in a very new country; there is not an average of two families on each square mile; our town, also, is very small, but will grow rapidly when the railroad comes, and much planning is being done to that end. This excellent soil under so fine a system of irrigation will be greatly sought after; therefore, we have early established a church here for the good of the people. We have some excellent people here who, though of different orders, heartily unite upon the Bible in Christian work.....On Sunday night last, we held our first Sunday-school concert. People came from seven or more miles away, and all pronounced it a great benefit to the community and to individual hearts. One old gentleman, rather uncouth in some of his ways, declared that "it makes us better men to attend such exercises where good thoughts are so presented." The children can get hold of the hearts of the older people, and we should give them a chance in the Sunday-school concert. God will grant his grace and his blessing if we make the effort. Our superintendent, M. B. Crawford, is a man of liberal views and a good leader. He is to be commended for his zeal.....In our church here are none of the old Christian connection, but we have heartily connected ourselves together for Christian work, and, by the blessings of God, we hope to gather others into the fold.....On Sunday, September 25th, I preached at Sherlock, last Sunday morning at Terry, and in the afternoon at Hatfield, my home. In Terry and Sherlock there are no church organizations; different ministers have preached there, but there are too few of one denomination to effect an organization. We expect to make an effort to unite them upon the Bible as we did here. May God add his blessing.....It rejoices my heart to read of the advancement of the good work in our schools and among the churches as presented in the Herald. May schools, and Publishing House, and missions all progress to the glory of God. God bless you in your labors. —Albert Godley, October 4th.

MISSOURI.

South West City—Having seen but little correspondence from Arkansas of late, I thought I would send in a few items of interest for the Herald. The Lord's work, I am glad to say, is prospering in this country. Elder Thomas Holman, of the Southeastern Kansas Conference, made his appearance among us about the 15th of February, since which time various fields of labor have opened before him, and the Lord has abundantly blessed him. He has succeeded in organizing two Christian churches, with 25 and 23 members, respectively, and with them are two ministers.....We have appointed a committee to meet with the Council of Christian Union brethren The meeting is to be held on the third Saturday in October, and we hope a union may then be effected. There is a large, open field here for the Christians. We need to have a free circulation of the Herald, and with a few sample copies in hand I think I can get several subscribers.—John S. Holman, September 27th.

ABOMINABLE LIE!

The mother of abominations tells this lie: "The Bible is a dangerous book to put into the hands of the people. It is a book full of heresies and a fruitful source of all manner of religious confusion. In fact, if a people say the Bible is their creed, it is about the same as to say they do not believe anything in particular. Therefore the Bible must be interpreted by the pope, and the pope needs a creed to fall back to."

This mother has made nearly all nations and peoples drunk with this wine of her fornications. To-day most Protestants are as flippant with this lie as is the old mother of abominations.

Protestants send the Bible to the people by the million without note or comment, and read it in all their churches and schools; but when they are about ready to organize a church they must have a creed or a "declaration" or "usage" as guide. In church organization Protestants are as nearly like Rome as babies are like their mothers.

Sectism, on this creed business, makes ridicule of the idea that the Bible is a sufficient rule of faith. Sectism says nobody knows what a church believes that makes the Bible its only rule. Sectism says all churches believe the Bible, therefore, a church, with the Bible only, must have all kinds of isms in it and of necessity be a bundle of heretics! So Protestants have not yet gotten far enough away from the mother of abominations to see that if the Bible ought to be in the hands of all it should be the safe rule for all, and that their necessity for a creed is a terrible delusion. But if the Bible is not sufficient, as Protestants practically say, they are practically contradicting their theories of the sufficiencies of that grand old Book. More: they are practically imitating the old lady of church abominations!

No more mischievous lie has ever been put on the people. It is an insult to high heaven; it is sacrilegious; it assumes to know better what the Church of the Lord needs and to do better for it than God has done! Sectism, Protestant and Catholic, sits in the temple of God showing itself "to be God." (II. Thess. 2). In my opinion (others think for themselves) this creed-making is near blasphemy and idolatry—worship our opinions.

In the course of my life I think I have found some of our own people sipping the mother's wine till half crazed for a declaration, or creed, or usage, or something—hardly know what—as a fence to keep heretics out, and to class us in the evangelical sect parties. But by Paul, all sects are unevangelical. No more mischievous and abominable lie can be told and deceive the people than that the Word of God is not so good for the Church as the word of a man, or words of men. This whole creed-making is a terrible reproach to the wisdom of God.

O. J. WAIT.

"*A NEW IDEA—INFORMATION WANTED.*"

An article with the above heading, by P. Zeigler, in the HERALD of September 8th, page 571, occurs which demands our attention, and we proceed to answer his question. He says, "Now, Bro. Winebrenner, do you mean to say that where Mark says, 'And very early in the morning, the first day of the week,' it should read, 'And very early in the morning, the first day Sabbath?' And the same in all the evangelists? and, also, where Paul says, 'Upon the first day of the week?' etc. It is first day Sabbath in the original text; and do you contend that by this rule of translation the words first day Sabbath occur eight times in the New Testament?"

ANSWER.

I do; and now for the proof. We will first give the eight texts, holding the King James' translation, excepting the words "of the week." The first two are not in the original text; neither is *hebdoma*, the Greek word for week. The word rendered week is *Sabbaton*, the word for Sabbath. With this explanation we will give—1. Matt. 28: 1: "In the end of the Sabbath, as it began to dawn toward the first day, Sabbath." 2. Mark 16: 2: "And very early in the morning, the first day Sabbath." 3 Mark 16: 9: "Now when Jesus was risen early the first day Sabbath." 4. Luke 24: 1: "Now upon the first day Sabbath." 5. John 20: 1: "The first day Sabbath cometh Mary Magdalene early." 6. John 20: 19: "Then the same day at evening, being the first day of Sabbath." 7. Acts 20: 7: "And upon the first day Sabbath." 8. I. Cor. 16: 2: "Upon the first day Sabbath let every one of you lay by him in store." We have given eight texts in which first day Sabbath occur. We will return to the first text (Matt. 28: 1.) In this verse we have in the original text Sabbath twice, in the English once, and week once. The Greek word translated Sabbath is *Sabbaton;* the Greek word translated week is also *Sabbaton*, precisely the same word; hence if one should be translated Sabbath so should the other. And we claim that not only one but both, if translated correctly, would be rendered Sabbath, as it is rendered in the German, while the word *Sabbaton*, *Sabbata*, etc., same root, occurs in the New Testament about or nearly sixty times, and in all these texts it is rendered in English Sabbath, except nine times rendered week in the eight texts I gave, and one more. In the Old Testament, as often as the word *Sabbaton* and its root occurs, it is always translated in the English Sabbath, Sabbaths, etc. I have examined my Greek Bible on this word, and compared it with King James, but it is universally rendered Sabbath, etc. I have also compared my Greek Testament with the English on this word, and found that it is rendered Sabbath, etc., in every instance excepting the nine referred to. I have examined as thoroughly the Greek *hebdoma*, *hebdomon*, etc., its root. This word is rendered week; hence to be rendered *week* of necessity must be *hebdoma* or its root; but it is a different root entirely and an entirely different class of words.

Another thing that makes me confident that I am right is, that the Seventh Day Adventists have for some time utterly refused to discuss the Sabbath question with an open field from which to select witnesses. They confine us strictly to the English translation, and cut off all history. At my last lectures on this subject, at Rock Creek, there were four of their able ministers present. They would not discuss, short of my binding myself in writing to what I have above stated. I preferred lecturing, as this gave me an open field. In my lectures they never dared to take exception to my position on the original texts; on other points they sometimes interrupted. The same has been the result in our discussion.

We will now turn again to Matthew 28: 1, and give the original in English letters, as near as I can. "*Opse de Sabbaton, te epiphoskowse eis mian Sabbaton.*" As the Sabbath is what we are considering we will not give the whole verse. We have given enough to show you both Sabbaths. We have given you word for word. We do not say that King James' rendering is wholly correct, aside from the rendering *Sabbaton*, week. I have three English translations before me; all differ. Here are a few words: "In the end of the Sabbath, as it began to dawn toward the first day of the week." Another: "Now late on the Sabbath day," etc. Another: "Now after the Sabbath, as it was dawning," etc.

Now we will turn to Mark, as that is the text given by Bro. Zeigler. Mark 16: 1: "*Kai diagenomenon ton Sabbaton.*" Verse 2: "*Kai mian prou tes mias Sabbaton.*" I give the first and second verses that the reader may see that if the first verse is correctly translated Sabbath, then also the second verse would translate correctly Sabbath. Let this suffice; but if more is wanted, if the original of each text is demanded, we will willingly give it. We are ready, in answer to inquiry, to give any information we are able to give from our over twelve years' critical investigation of this subject. And the more we investigate this subject the firmer we grow in the grand and glorious doctrine of the resurrection day being the Lord's Sabbath, so named of Christ, and so recorded by his disciples. We will yet give the original text, rendered in English *week* Matt. 28: 1: *Sabbaton;* Mark 16: 2: *Sabbaton;* verse 9: *Sabbaton;* Luke 24: 1: *Sabbaton;* John 20: 1: *Sabbaton;* verse 19: *Sabbaton;* Acts 20: 7: *Sabbaton;* I. Cor. 16: 2: *Sabbaton.* I have now given you all the texts rendered week from *Sabbaton* save one, and that one has neither first nor seventh connected with it. Please remember that the word seventh day Sabbath, or the number seven, is nowhere connected with Sabbath, neither in the original nor English, but that *Sabbaton*, connected with the number first, does occur eight times in the New Testament, which is more times than the number seven or seventh stands connected with Sabbath in the Old Testament. And all admit that the seventh in number was the day given to the Jews as a perpetual Sabbath throughout their generation. Then why reject the first day Sabbath when it is recorded more times in the original than the other? And where shall we go for correct wording only to the original?

You seem to think it strange that commentators have overlooked this. Probably not more so than upon other points of doctrine. Upon the unity of Father and Son we get but little comfort from commentators, or yet upon the atonement and other points of doctrine. But we as a people profess to have departed from creeds and catechisms, and take the Bible without note or comment. We are God's freemen.

This to me is a very interesting subject. And all Christians who keep holy the first day Sabbath are in harmony with the early Christians, and are in sympathy with Jesus in his triumphant resurrection from the dead. It is a glorious day for the Christian, and was ratified on Pentecost by the outpouring of the Spirit, and three thousand conversions.

Your brother,

PETER WINEBRENNER.

YORK AND CUMBERLAND CONFERENCE.

September 22d we were met at Saco Depot, Maine, by Rev. O. J. Hancock, who conveyed us six miles to his pleasant and interesting home. Sister Hancock was in waiting with a cheerful welcome. This was to be our home during conference session. After dinner came the hour of conference. It was promptly called to order by its president, Bro. Hancock. Bro. D. Moulton, its venerable secretary, was detained, and his son was chosen secretary for the present session. Conference business was begun in good earnest and finished harmoniously. Connected with this conference is an interesting missionary society. It held its annual session, and transacted its business with dispatch and harmony. The annual report showed a good and profitable year's work.

The sermon on Thursday evening was by Rev. J. L. Smith, Free Baptist; text, "Where can wisdom be found?" It was instructive and interesting. Friday evening Rev. Bro. Poste, from Skowhegan, Maine, gave an interesting sermon from Proverbs 23: 23: "Buy the truth."

Saturday morning Rev. C. E. Goodwin gave a memorial sermon of deep interest on the character, work, and faith of Rev. G. S. Osborn, of Springvale, Maine, an aged minister who, during conference year, had died in hope of a better resurrection. The afternoon sermon was from the text, "Watchman, what of the night?" by Bro. Flanders, of York, Maine, who, being obliged to suspend his studies on account of failing eyes, has commenced his Gospel work in good earnest. May God crown this young minister's labor with good success. The evening sermon was by Rev. Bro. Freeman, Free Baptist, from I. John 3: 2: "The privileges of the sons of God." A well prepared and timely sermon.

Sunday, September 25th, was a beautiful autumn day. The morning conference was a social meeting of warm interest. The morning sermon was a consideration of "summer opportunities and harvest blessings"—possible to be past and not saved. At the close a generous collection was taken for Rev. Abner Hall, an aged and worthy member of this conference.

Sunday afternoon a largely increased congregation was addressed by Rev. H. Lizzie Haley, from Exodus 14: 15. At the close a generous collection was taken for our "sunset mission." God richly reward the donors, and those brother ministers who so kindly assisted in the work. In the evening Sister Haley gave another discourse from Psalm 62: 3, and conducted a testimony meeting. Thus closed the service of another Lord's day of remembered interest. Sister Haley continues revival work during the week.

Another night of "balmy sleep," and again at the table of refreshment of this ever remembered home. God bless this home and these interesting sons, one of whom is soon to graduate from college with commendable honors. How interesting the children of a Christian home! After morning devotions Bro. Hancock kindly conveyed us to the depot in season for the morning train homeward bound.

Pleasant conference greetings with Christian ministers and delegates from our churches. This was considered an uncommonly precious session of conference. Many young friends, recent converts, were in attendance, and much good feeling enjoyed. The future prospects of this conference are encouraging. May this conference year be one of great blessing.

DANIEL P. PIKE.

Saco, Maine.

PRAYER FOR THE MINISTER.

It is said of the late John Vassar, that while he had many peculiarities, he was a most devoted Christian and earnest worker in the spread of Bible knowledge. One thing in which he was peculiar was in the fact that, whenever he entered into a church for worship, after taking his seat, he always bowed his head in silent prayer. His pastor relates this fact, and adds: "I was always much strengthened when I knew that Bro. Vassar was praying for me."

It is related of one of the older New England ministers, that after a residence of thirty years in the same pastorate, his brethren came to him and asked him to resign, giving as reasons that there had been no conversions for years, and the young people were leaving the parish and going elsewhere. The venerable pastor heard all that was said, and agreed to have his resignation ready by a stated time. The time came, and as it was known that he would resign, a large audience was present. After preaching a sermon of more than usual power, he read his resignation, supplementing it with something like the following remarks: "My dear friends, I feel very sad to-day to break the ties that have bound us so long; indeed, it seems as though we had grown up together. When I assumed this sacred office, the old men and women of to-day were in the prime of life, those in their prime were young, and the children were unborn. Those were days of prosperity, and all life was full of hope. Then the spirit of God brooded over us, and the work prospered. But as time has rolled on, changes have taken place, and we have sustained losses; but the saddest of all is, *I have lost my prayer-book.* To speak plainly: Thirty years ago, the church worked with and prayed for its pastor, but for years no voice of prayer has been heard, and the sermons have fallen on unsympathetic ears and hearts, and now the old man is too old, and his sermons too prosy, and his prayers too long, and we must have a young, untried man."

The resignation was not accepted, and the church went to work, and the old man's sermons seemed to have new life in them, and many came to Christ. Much help can be given to a pastor when he knows the people of his parish are working with him and praying for him.

I think the custom of praying for the pastor is more general in New England than in the Middle States. I find it a source of much strength and help. I wish that each worshiper in our churches would adopt the plan of offering a silent prayer, on taking his seat, for the descent of the Holy Spirit on the preacher, and for the conversion of some soul by means of that service. This, to my mind, would help to solve the problem of the advisability of long pastorates.

H. J. RHODES.

"WATCH FOR OPPORTUNITIES."

What for? To see how often a good one goes by unimproved, and after it has passed away—for opportunities, like the friends of our youth and the days of life, do pass away—to say, "What folly have I perpetrated?" If we don't *watch* we shan't see them. If we don't *see* them we won't know when they pass. If we don't know when they pass, will accusative regret be possible? Without accusative regret, will not happiness be continuous? But if "opportunities" are providential calls to *duty*, and if duties performed secure the plaudit "Well done, good and faithful servant," and if approval —human and divine—be the height of our ambition (because the parent of the sweetest emotion to which we are susceptible), then it follows that if we do not see opportunities we can not perform the duties to which they call, and consequently shall not know the joy of *well done!*

But whose servants are we that we should do the duties to which opportunities call us? Are we not the servants of all who would be benefited by our doing? And who are *they?* God and man, the entire present generation and all future generations! For acts are influential; and as the acts of the parent influence and affect the child, so the acts of one generation affect the next continuously—for each generation is the parent of its successor. Then, if I have an opportunity to serve, even the least of all, I am the servant of all who are now living and of all who shall live hereafter.

I am a "faithful servant" if I improve every opportunity! a "good servant" if I serve in the best manner and spirit that I can! Good service ennobles! Hence, "if any among you will be greatest let him be your servant!"

But is it proper to say that God is benefited by man's services? Perhaps not, strictly speaking; but God is *glorified* when he is served, and is he not served when man is benefited? How serve we him *but* by benefiting man? To benefit man must we not *watch* for opportunities? "Therefore, what I say unto one, I say unto *all*, Watch."

But if there is no disposition to improve, why *watch* for opportunities? May we not as well sleep? "Let us (those who profess to be Christ's) not sleep as do others" who make no such profession. "Let us cast off the works of darkness"—sleep and inattention—and awake to righteousness"—the time and opportunity of doing right. "Watch for opportunities" that you may improve them; for if it be true, "where there is a will there is a way," is it not equally true that where there is a *way* there should be a *will?*

Through "inattention" Henry Martin lost the best opportunity for usefulness in India which he had for many months, did he not? How many for the same cause have lost the best opportunities of a life-time, and yet have lived long enough to see their folly and to taste the bitterness of unavailing repentance!

Opportunities are lost through inattention, and entail upon the inattentive irreparable and inestimable loss! Have not many thus lost favor, fortune, fame, and heaven?

Reader, watch for opportunities to hear the Gospel, to study the Bible, to obtain the aid of Christian associations and the Holy Spirit, to do good to others, secure the divine approval and an abundant entrance to the kingdom of heaven. "What is this life for? There can be but one answer. This world is a training school for character. As a pleasure garden or a workshop it is a failure. Its flowers fade, its beauties pall, its work is never done and is often broken off in the midst or at the very beginning."—Newman.

"Watch, therefore, for ye know not what hour your Lord shall come," and opportunities for salvation cease. "Blessed are those servants, whom the Lord, when he cometh, shall find watching"—watching for opportunities.

R. B. E.

ANOTHER VETERAN HAS FALLEN.

Rev. Ira Warner, a son of Colonel Seth Warner, was born in Van Buren, Onondaga County, New York, November 10, 1809. There were six children in the family. His father died when he was nine years old. He remained at home until he was eighteen. December 27, 1829, he was married to Miss Laura Foster. That winter he preached his first sermon in the schoolhouse where he had attended school, but did not preach any more for some time. After a time he moved to Milan, Monroe County, Michigan, and bought a farm of sixty acres. Here he began preaching again. (The writer has omitted saying that he was converted under the preaching of Rev. Obadiah E. Morrill, and was baptized and married by the same). He was ordained at Milan, Rev. John Cannon, Rev. L. I. Wicker, Rev. S. Bradshaw, and Rev. Mr. Finney officiating. His calls were so numerous that he could not fill them all. He stayed at Milan ten years, after which he moved to Brighton, Livingston County, Michigan, where he bought one hundred and twenty acres of land. Elder Warner has preached in nearly every school-house in the county. On funeral occasions he was often called upon. He said that for all his services as a preacher for thirty-nine years, he received less than $300. At one place, distant twenty-five miles, he preached every alternate Sunday, and received $1.25 for his year's preaching, and that not in money.

The summer of 1879 was the first for many years that he did not fill regular appointments. Since that time he has been nearly blind. He was very fond of children and loved to address them. His last address was just seven weeks before his death. At one time he was the conference missionary, traveling from one church to another. He brought up a family of six children, four sons and two daughters, all married. One of the daughters died eleven years ago, leaving three children.

The Elder had been ailing some time, but was confined to his bed only one week. He suffered much, but at the last dropped away quietly, like going to sleep, at five o'clock P. M., September 17, 1887. He died of disease of the heart, and was buried September 20th, Rev. Mr. Richards, a Wesleyan Methodist, preaching the funeral discourse. His lesson was the 90th Psalm; text, Hebrews 11:10: "For he looked for a city which hath foundations, whose builder and maker is God." It was an excellent discourse. His widow mourns for one of the best of husbands. His five children, with their companions, and some of the grandchildren were present to take the last view of him on earth, also two brothers, one of whom is a Congregational preacher. The minister in his remarks said, "Brother Warner, although isolated from the *peculiar* denomination to which he belonged, was no bigot." He was true to the cause he had espoused. He had been a subscriber for the HERALD OF GOSPEL LIBERTY for many, many years, but quit taking it a little more than a year ago. He could not see to read, and his wife, who was so faithful to read for him, could not read on account of the cough which she has. The Elder was a dear friend of the writer, having been acquainted nearly thirty years; he married us. "We were members of the same church, and although living over twenty miles from him, were privileged to mingle with the vast crowd of friends to see him laid in the grave beside his mother."

J. E. SHIELDS.

GETTING MARRIED.

"Whom shall I marry?" asked a young lady. Well, madam, that is not for me to say. But I will advise you not to marry a lazy man, a dude, or a spendthrift. If you do, you may expect to live in poverty and fare hard all the days of your married life.

I advise you by all means not to marry a drinking man or a man who is in favor of taking a "social glass." Marrying a drinking man will not reform him. Many a young woman has tried and failed. Your advice, your prayers, and your tears will be lost upon such a man. If he drinks even moderately before marriage, he will be quite likely to drink immoderately after marriage. Do not marry a man unless he is strictly temperate and opposed to licensing the liquor traffic. No matter if he has rich relations and has been well educated and moves in aristocratic circles, do not marry him! If you marry unwisely and anticipate a life of happiness, you will find out your great mistake when it is too late to remedy the evil. Better, far better, live a life of "single blessedness" than to marry a drinking man, whether he be rich or poor. Do not throw yourself away on a drinking man, as thousands have done to their sorrow and shame.

H. M. HATON.

Middleboro', Mass.

CONFERENCE RESOLUTIONS.

The Huron Christian Conference, at its late session, passed the following resolutions:

1. That we reiterate, as the voice of the present session of this conference, the action of its two previous sessions on publishing interests, education, Sabbath-schools, and temperance.

2. That the conference is in most hearty accord with the Christian Publishing Association, located in the city of Dayton, Ohio, also all the public halls of learning of a literary, scientific, and theological character, belonging to the Christians, East, West, North, and South.

3. The missionary enterprises, known as Children's Home Mission Work, Foreign Mission Work, and Woman's Board of Foreign Missions.

4. That we will give to these institutions and enterprises our moral support, aid them by our prayers, and so far as we may be able, will render them financial assistance.

5. That we are well pleased with the editorship of the HERALD OF GOSPEL LIBERTY and Sunday-school literature as conducted by Rev. C. J. Jones and Rev. J. P. Watson, and we are likewise well pleased with the office agent of the Publishing House, feeling, as we do, that the Christians have, in the person of Rev. M. Harrod, the "right man in the right place."

6. That we second the four general collections proposed by the Quadrennial Convention at its last session, and also indorse the work of Rev. J. J. Summerbell that he is doing as its secretary, by way of correspondence and in visiting conferences and churches, with the object of bringing them into accord with the measures adopted by the above-named convention.

B. F. RAPP.

Herald of Gospel Liberty.

C. J. JONES, — Editor Herald of Gospel Liberty.
J. P. WATSON, — Editor Sunday School Literature And Associate Editor of Herald.
MILLS HARROD, — Publishing Agent.

The HERALD OF GOSPEL LIBERTY is published every Thursday, at the Christian Publishing House, Dayton, Ohio, at $2.00 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

Small sums may be sent by letter; sums of $5.00 or more should be registered or sent in post-office order or draft, payable to MILLS HARROD.

Important matter will always be found in the Publisher's Department.

DAYTON, OHIO, OCTOBER 20 1887.

All Pastors are authorized agents for the Herald. Terms, $2.00 per year, postpaid, cash in advance.

All correspondence and communications for the Herald of Gospel Liberty should be addressed to Rev. C. J. Jones, Editor.

All correspondence and communications for the Sunday School Literature should be addressed to Rev. J. P. Watson, Editor.

All business letters, drafts, post-office money orders, and all matter pertaining to the business interests of the Publishing House should be addressed to Rev. Mills Harrod, Agent.

—At present we are crowded with matter so that our contributors will need the grace of patience.

—The address of Rev. P. M. Shultz is changed from Havana, Kansas, to Filley, Cedar County, Missouri.

—We extend to our dear brother, Rev. G. B. Merritt and his new bride, our most sincere congratulations.

—Send in your names for the HERALD, and secure the handsome premiums offered by the House for all subscribers.

—The dedication of the Union Church, of Harrod, Allen County, Ohio, has been postponed until the first Sunday in November (that being the 6 h) The editor of the HERALD will preach the dedicatory sermon. A cordial invi ation is extended to all, and a good time is expected

PROFESSOR MORRILL'S SERMON.

Bro. A. H. Morrill, our professor of Greek at the Christian Biblical Institute, Stanfordville, N. Y., was invited to preach one of the stated sermons at the recent session of "The Central Associati n" of New York. This has been for years a Free Baptist convocation, with which recently a number of our Christian ministers have been more or less closely identified, and we learn that our brethren were honored in the public services at the late annual session of the body. Serious differences have arisen between some of our brethren in the East and West, in the discussion of the question of union between the Free Baptists and the Christians, and as Professor Morrill's sermon before the Central Association was upon the question of union, we propose to give him the very best hearing, devoting the editorial pages this week and next to the sermon.

We hope that Professor Morrill may receive a full and candid hearing upon this important subject, and though we may not be able to agree with him in all points, we have no doubt but that all who read will be interested and edified.

PARAGRAPHIC.

.....A very enjoyable farewell reception was given to the family of Rev. C. J. Jones, on Wednesday evening of last week, at the residence of Rev. J. W. Weeks. Some forty persons were present, and a delightful evening was enjoyed.

.....A. H. Morrill in this issue is most happy and effective in his arguments for union. If Free Baptists accept his logic, without question their faces, surely, are unflinchingly set toward Christian unity.

.....The suggestion of Rev. H. J. Rhodes, in another column, is a good one. It occurs at the end of his excellent article; but don't begin the article at the end. Read it through and you will be the readier for the suggestion at the end. We second his suggestion most heartily, and wish it might become the custom of the West, as well as in the Middle and New England States. We once said to the brethren of a New Hampshire congregation, "If you can not both listen and pray, shut your ears and give your time to prayer." But if you can not pray throughout the sermon, at least pray for the Spirit's descent before it is begun. Prayer in the pew will give power in the pulpit.

.....Present salvation qualifies for the work of life and for the life of earth. It does this in that it frees from sin, lifts above the fear of death, inspires with a confident hope and animates with the Spirit. More, it awakens fellowship for all, leads to co-operation in every good work, brings into harmony with the divine fatherhood, and makes manifest the beauty of earth, the glory of life, and the gracious providence of God. If salvation gave but either one of these advantages alone it would arm the soul with a strength not to be found in any earthly source; but arming the soul with all of these conditions, who can measure its strength and moral effectiveness? A consciousness of present salvation is the one deep want of the soul, and should be the highest ambition of man.

....."Boycott the saloon for a few years," says Mr. Powderly to the workingmen, "and you will settle the labor question." Good advice, this, as is seen in the fact that the liquor bill in the United States, annually, is $800,000,000! The banking capital of the Nation is just $83,000,000 short of this, so that with no drink bills they might own all the banks in a year, with $83,000,000 in pin money for their wives beside. The first business of every Christian man is to see to it that the front and rear saloon doors of this land are closed for seven days in the week. With the ministry, the churches, and the women unanimous for this measure, it would hardly take long to settle the matter. If we mistake not, they are nearly unanimous already, and thus we feel that the dawn of the millennium is not far away.

.....The Seventh Day Adventa are very completely organized, at least in their Sunday-school work. They have an international society and state secretaries. Each school reports quarterly to the state secretary, and these to the international secretary, and the combined reports are published quarterly in a tabulated form, in their *Youth's Instructor*. Each school is named by states, with enrollment, average attendance, number of classes, aggregate contributions and donations to missions, etc. For the quarter ending with June, 125 of 127 schools reported from Michigan with a like faithfulness in all the states. The name of the non-reporting school is given. In all the states and provinces, 915 schools were reported, and only 61 failed to report. This is a most remarkable feature. The 915 schools enrolled 25 294 scholars, and averaged 17,978 in attendance. Their aggregate contributions for all purposes were $4 577.25; of which $2 565 09 went for missions—home and foreign. The report is a deeply interesting one, and shows nearly a perfect system of organized action, while the generosity toward missions is something really wonderful. By systematized co-operation wonders can be done even by the few and the weak. We are making progress, and need not to blush at our experience.

.....Jesus will come again! He came once—eighteen hundred years ago; but he will as surely come again! We were told how he would come the first time, when, of whom, and where, and we are told how and when he will come again. No Christian disputes the literalness of his coming the first time, and it seems strange to us that any one should regard his second coming as not literal and personal, but as simply spiritual. The men of Galilee were told by the angels how he would come the second time. They understood plainly, for they saw how he departed. The clouds bore Jesus away; in the clouds of heaven he will come again. "This same Jesus which is taken up from you into heaven shall so come again *in like manner* as ye have seen him go into heaven." As to when he will come again, Jesus himself declares: "This Gospel of the kingdom shall be first preached to all nations, then shall the end come." This Gospel has even now been declared to every nation under the heavens, and that, too, within the last few years. This means that the end is near and that Jesus will soon come "the second time, without sin, unto salvation." As to the day and hour, no man knows, and with our imperfect chronology probably no man can determine the year, if the decade of time; but we think that he who could accurately measure onward just six thousand years from the creation of Adam would find the exact year of the coming of Jesus. By our chronology we are in the year of the world 5891, and if this chronology be true, we are by our hypothesis 109 years removed from the coming of Jesus. We think the child is born who will witness the coming of Messiah!

J. P. W.

"CHRISTIAN UNITY ESSENTIAL TO THE EVANGELIZATION OF THE WORLD."*

BY PROFESSOR A. H. MORRILL.

Text: "That they may all be one; . . . . that the world may believe that thou didst send me." John 17:21.

An utterance is often made far more emphatic than it otherwise would be, by the circumstances under which it was spoken. Events seem sometimes to magnify the importance of a remark, as the setting of the diamond seems to increase its brilliancy.

The prayer, of which the text forms a part, memorable and grand in itself, is made yet more impressive by its clustering circumstances. It was just at the close of the great mission-work of our Lord. In the most tender way Jesus had rebuked his disciples for their contention as to who should be greatest, and had instituted that memorial love-feast whose repetition in succeeding ages was to be in memory of him. It was a time of deep emotion, when the noblest sentiments of Christian hearts were dominant, and when the minds of the eleven were intensely interested to hear the matchless teaching of their beloved Master.

He had opened some of the mysteries of his kingdom to their wondering understanding, as far as they were able to bear it, and knowing that his hour was at hand, just before he was to yield temporary submission to the Roman authority; just before that blackest of traitors was to perform his part in delivering his innocent Master into the hands of his enemies, as a fitting conclusion to the wonderful teaching that had fallen from lips that "spake as never man spake," he unburdened his sympathetic heart, touched with peculiar tenderness because of the stupendous deeds to be enacted a little after, in earnest prayer to the Father.

It is the most memorable prayer on record. No heart, imbued with Christ's spirit, can ever read or hear it, unmoved. His full heart seems almost bursting, such is the intensity of his love for his disciples, both those then living and those who were to espouse him afterward. Looking forward to those in future generations who would be his followers, and realizing the great work and responsibility that would rest upon them, foreseeing the need of union, in which always there is strength, as he nears the close of his communion with the Father, he pleads for the oneness of his people with such earnestness that the same thought is thrice repeated. At such an hour, amid such circumstances, a petition thrice repeated must have been considered of more than ordinary importance. The subject of Christian unity has not always received the same attention; for ofttimes some other phase of Christian doctrine has seemed to demand attention; but it is one of the gratifying facts in the condition of Christianity to-day that more prominence is now given to it, in our country at least, than it has probably ever received before. May we not suggest that it is largely in theology as in the solar system, that there are two great forces at work, the centrifugal and the centripetal—the former manifest in the disposition to break up the one great family into many parts, a divisive force, while the other is seeking to draw these dismembered fragments into a unified body? And while in our system it seems that these forces act uniformly, the one exactly balancing the other, so that age after age the same relations are found to subsist between them, in the Christian system at times one seems to be ascendant, and then it yields to the rule of the other. It would seem as though we were slowly emerging from the divisive and repelling power, from the dominion of the centrifugal force, and were being drawn more and more into that spirit, urged by the Apostle Paul, when we shall "keep the unity of the Spirit in the bond of peace." (Eph. 4: 8.)

The trend of religious thought upon this subject is decidedly towards union. Some of the smaller denominations have adopted as a part of their teaching the "union of all Christians." Some organizations among Christians for aggressive work are union organizations, made up of various churches, like the Y. M. C. Associations, county and state Sunday-school conventions

*Sermon preached at the Central Association, Oneonta, New York, September 18, 1887.

and assemblies. The influence of these bodies, together with that of some of the so-called independent religious newspapers, like *The Independent*, *Christian Union*, *Illustrated Christian Weekly*, have exerted a mighty influence toward breaking down the middle walls of partition, and bringing into closer fellowship Christians of different organizations. Nearly all are familiar with the utterances of these periodicals, but I wish to quote a few words from the "announcement" made by its new management in the *Illustrated Christian Weekly* of September 3, 1887: "It will be, as it has been, Christian, but not sectarian, untrammeled by any denominational bonds, loving the whole Church of Christ, and doing what it may to hasten the day when Christ's flock shall be one."

While there is here the confession that Christ's flock is not ONE—a fact so patent that it would seem all would be agreed about it—yet some are found who, ready to excuse divisions, claim that there is so much of oneness of spirit that the prayer is already fulfilled; still it is refreshing to all lovers of Christian unity to find here an ally, renewing the expression of its purpose, as well as expressing confidence in its ultimate realization, to continue its efforts for complete Christian unity. Not only do union sentiments find place in the undenominational press, but there are signs apparent in many of the denominational organs of a growing spirit of Christian liberality and fellowship, and of more of Christian love for Christian workers not wearing the same denominational title. Many a pulpit gives no uncertain sound on this matter.

Union revival efforts in towns, villages, and the smaller cities, where several churches combine under the lead of some successful evangelist for an effort of weeks to save souls, have been potent in softening asperities and bridging imaginary chasms between different folds of Christians.

The pastor of the largest Protestant Church in the North, Dr. Talmage, said recently: "Here is a great Gospel platform. A man comes up on this side of the platform and says, 'I don't believe in baby sprinkling.' Shall I shove him off? Here is a man coming up on this side of the platform, and he says, 'I don't believe in the perseverance of the saints.' Shall I shove him off? No. I will say, 'Do you believe in the Lord Jesus as your Savior? Do you trust him for time and for eternity?' He says, 'Yes.' 'Do you take Christ for time and for eternity?' 'Yes.' I say, 'Come on, brother; one in time and one in eternity; brother now and brother forever.' Blessed be God for a Gospel platform so large that all who receive Christ may stand upon it. I expect to see the day when all denominations of Christians shall join hands around the cross of Christ and recite the creed: I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, and in the communion of saints, and in the life everlasting. May God inspire us all with the largest-hearted Christian charity." To this we can all say a hearty amen.

We rejoice in the large measure of attention that this question of unity is receiving, and trust it may not be long ere it may substantially prevail. Some of those who are now present have been interested in "union" movements during the last few months, and will remember that the statement has been made, with no contradiction so far as I have learned, that we seek "union as a means and not as an end." While it is pleasant "for brethren to dwell together in unity," the dwelling together is for a purpose. While "in union there is strength," the strength is to be used for a purpose. The Church has a distinct, a glorious mission to perform. The world, lying in wickedness, appeals to the Church for salvation. Though by far the larger part of the earth's inhabitants know nothing of the "great salvation," the very fact of this ignorance of the soul's greatest need is a most eloquent plea for evangelization. Let us never lose sight of our great mission-work, which is the salvation of men. Our aim should be to do this work most effectually. Whatever will aid us in this should be welcomed, and whatever impedes this work should be avoided or remedied. Among the hindrances to this work we must reckon a

DIVIDED CHURCH.

This hinders the work at home. The weak, struggling, dying churches to be found in so many places fully attest this. How much better it would be for many communities if, instead of two or three churches, all could be gathered into one. In these instances there are small congregations, small salaries, poor church properties, while all the energy, strength, and financial ability are taxed to the utmost to sustain, after a fashion, the local church. In one town are two houses of worship, with services in each every Sabbath, where the aggregate congregations rarely exceed seventy. One house could easily accommodate all and furnish much more inspiration to the preacher. In another village are two houses of worship, in good repair, the aggregate congregations in which, when services have been held in both, rarely exceeded thirty. In another community of some six hundred or seven hundred people were three church edifices, each with regular services, and though there is only slight growth in population, another church was recently built. All these cases are within a radius of six miles. Many such instances are within the knowledge of every minister.

There is not a direct ratio between the number of church organizations and the amount of Christian work accomplished. On the other hand, I believe the Lord's work is often retarded by reason of too many churches. In an examination of statistics covering some scores of churches, located mostly in agricultural districts and in small villages, I found the average population to a church to be less than three hundred. In a village of some three hundred or four hundred population where I once lived, there are three church edifices (two of which are seldom used), having a seating capacity of eight hundred. In the most prosperous days of the churches, not more than three hundred and twenty-five people were at church on the most pleasant Sabbaths, and one of the churches could have accommodated all. It is rarely the case that our cities, especially those advancing in population, have too many churches; but rural districts often suffer in this regard. Still it would not be hard to find well-appointed churches in our cities, where the ministrations are performed by men of talent and piety, whose congregations fall below the number of the pews in the church.

It is safe to say that fully three-fifths of our ninety thousand church organizations are located in small villages and rural districts. Of this number, if their adherents were filled with zeal for souls instead of zeal for sect, it is safe to say that one-third (or about 18,000) are superflous. Could their fourteen thousand edifices be sold for other purposes, and the receipts from their sale be given to the work of evangelizing the world, and at the same time their ten thousand ministers, now serving parishes of only a few families each, be free to go to foreign fields, what an impetus could be given to the foreign work! (See "Christian League of Connecticut," pages 190, 191.)

Of course many of these churches are in the older portions of our country, which have suffered decrease in population because of emigration to the West and Pacific slope. Where once two or three churches were well filled, now not one would be filled. Christian wisdom would suggest consolidation of these depleted churches into one, and thus have a vigorous life; but denominational zeal, which frequently overcomes wisdom, spurs to intenser rivalry, seeking the survival of its own, even if it be not the survival of the fittest. The unwisdom of such a course would be clearly seen if it were anything else than religion. But, unfortunately, this is not confined to decaying rural districts, for it is to be seen in much the same aspect in the new towns and settlements of the West. Some who are here will remember an editorial in *The Independent* of nearly two years ago, describing the condition of church matters in a village beyond the Mississippi River, where there were six struggling churches with a population of less than a thousand. The editor's reasoning was correct, that these churches were perpetuated because a denomination was behind each. This denominational rivalry is one of the great evils of the day. I fear it often blinds our eyes to the work enjoined by the great commission.

To support these churches, aid was given by the denominational mission boards. Here was money, contributed for the purpose of preaching the Gospel to the destitute, used to help perpetuate sect, where ample provision was made for preaching to the destitute. I fear far too much of the money, given ostensibly to spread the Gospel, is expended to help needless rival organizations. Our missionary secretaries or boards, it seems to me, should refuse to appropriate money to help build up rival churches whose very existence is a great object lesson to the unconverted, teaching them the weakness and division of the Church, rather than its unity and strength. Who wonders that so many of the world do not believe and accept the Gospel, when we remember that they are spectators of the unseemly divisions and rivalries of the professed followers of Christ? This matter CAN be remedied, ought to be remedied, and will be, when we come to realize our duty as Christians to our unconverted friends about us, and to the vast multitudes of heathen who are perishing annually by the millions, and are filled with the spirit of Christ, and are more anxious to save men than to build up "our" denomination.

It is this spectacle of a divided Christendom that retards, and always will retard, the work of evangelizing the world. Some of you either heard or have read the words spoken by Dr. Howard Crosby, touching this subject, at the first Congress of Churches at Hartford, Connecticut, in May, 1885. He says: "A church split up into separate and often hostile camps, presses upon the world the Gospel of unity and brotherly love. A church in which the drum beat of civil war never ceases, urges the cause of the Prince of peace. . . . Do not explain away the mutual hostilities of these divisions into generous rivalries. History with its facts gives the lie to such tender treatment of the matter. The pulpit polemics, the missionary friction, the recorded anathemas are witnesses by the thousand of the hostility involved in the divisions of Christendom. In the nature of the case there can not be division without hostility. . . . The Christian Church IS divided. Paul and Apollos and Cephas are set up instead of Christ, and the curse of the Corinthian Church is upon Christendom to-day. . . . The fact remains, and the trouble lies in the fact that we are divided, when no ideas, important or otherwise, ought to divide us. It is the ONENESS of believers that our Lord declares to be the mighty argument to the world, that the world may believe that the Father hath sent him. . . . In an aggressive Christianity the strife must appear, and it is the unchristian element in the Christian aggression. It is the hindrance to conviction in the pagan mind. It is an argument (whether sincerely held or not) for the resistance of the carnal mind in Christian lands. Who can visit a village of a thousand inhabitants, and see three Christian church buildings in the place, each representing a denomination endeavoring to get away the adherents of the others, and marking the community with social sets that look askance on each other, and not confess that the divisions of Christendom are unchristian? No; the hostility can not be carried on in a Christian way."

It is this hostility, this lack of true brotherly love among Christians of different denominations, that is a stumbling-block in the way of sinners, greater, I believe, than all the ridicule or sophistry of infidelity. Explain all these divisions as we may, the question remains, Why should the followers of Christ be grouped in hostile ranks? Why should they contend with each other? While we know that these divisions are a hindrance here to the work of soul-saving, how must it be in foreign lands? It has been said that nineteen "varieties" (denominations I suppose) were trying to convert the Japanese to the Gospel. What confusion such a diversity must work in the minds of those who are hearing the Gospel for the first! No wonder is it that the missionaries and missionary churches of Japan felt it necessary and helpful to unite in an organization which would show them to be practically one, thus showing to the Japanese that Christianity was not divided but a unit.

We are repeatedly told that in mission fields little is made of denominational distinctions. Why need so much to be made of them here? If they are not an essential part of the Gospel, why press them with such emphasis as to cause divisions here? The very fact that denominationalism, that which separates the Church into factions and sects, is kept in the background there, is proof of its minor importance, and at the same time of the necessity of unity to the conversion of the world.

(To be continued.)

WANTED!

Ten thousand workers from the ministry, deacons, and lay members of the Christian Church to get one new subscriber or more for the HERALD OF GOSPEL LIBERTY, and all the renewals they can in the next thirty days. See premiums.

MILLS HARROD, Agent.

NOTES FROM NORTHFIELD.—No. 3.

I wish I could give you Rev. Dr. Clarke's address upon "The Four Gospels." He is a clear, logical speaker, but so rapid in his utterances, it is impossible for any but a short-hand reporter to follow him.

Thursday evening we had the pleasure of hearing Francis Murphy, the great temperance orator. Before he was introduced, Mr. Sankey spoke of being with him in Farwell Hall, Chicago, and since that he had always thought of him as the "apostle of kindness." Mr. Sankey then sang, "Only a Sunbeam," referring first to Miss Smiley's story of two little girls, each with a bed of flowers; one set lived, the other died. The first got the warm, dropping water for hers, the other took it from a cold spring.

Mr. Murphy said: "I came here for a few days' rest, and to meet with this fisher who is mending his nets and getting ready to go out and bring in a whole lot more of fish. I am glad to see my friend, and how he lives, and what he lives on; and, glory to God, I find it good. There's a good deal of religion in good cooking."

He then paid a tribute to his son; and expressing his hope for the prayers and sympathy of his audience while he spoke, said:

"I believe in Gospel temperance. A great many get tired in this work, and send for the police instead of the Gospel. That's what they wanted to do with the man from the tombs in Christ's time. Everybody was afraid of him. He hadn't much clothes on. A small traveling bag would have held them all. It would mine when I started out. I think he had heard of Christ's wonderful work. It is not stated that Christ clothed him, but I believe he did. How he came to Jesus! Sorrow will always confess to sympathy. I have been looking at you and studying you, and it would be a great treat to shake hands with some of you. Limber up!

"I know what the luxury of poverty is. I have had my pockets filled with it, and my house, too. Temperance men have done a great deal of criticising of ministers, and worked outside. A mother always stands by her boy.

"The Gospel of Jesus Christ will save drunkards and liquor-sellers. Publicans and sinners came to hear Christ, but it is hard for sinners to get at fishermen nowadays. I don't see how a minister can preach to the same crowd year in and year out that he believes are already saved. Publicans and sinners are just as decent nowadays as in Christ's day. You can catch flies a great deal quicker with molasses than with vinegar. You can't club a man into the kingdom. If you tried it with me, it would get my Irish up. A Scotchman said to a man, 'You don't know how I have stayed up nights a praying for you.' That man was saved.

"I never had a man come to me in my days of waywardness but one; and he, bless God, was a minister. He came to my house. My wife went to church and wanted me to go. I said, 'No; the minister would come for me.' The minister came to see my wife, and inquired for me. My wife told him I was in, and sent the boy down after me. I sent him back to say I had business down town right away. Before he had a chance to leave, my wife came. She said she had told him I was there, and I must come up. I told her I had important business and I must go right away, and I didn't want to see the minister. But she said I must go, and I went. He talked about everything, but was not personal; and then said, 'We'll have a word of prayer.' We all knelt, and he prayed for me so gently and so tenderly I thanked God for that prayer.

"I always loved 'the crayter.' It was the old English, Irish, and Scotch hospitality. I never could drink to moderation. I had one of the best wives God ever gave a man, and beautiful children; but I had to be separated from them. If my wife had not stood by me, I never should have come up. You wives that feel that you can not hold out any longer, don't give up. 'What God hath joined together, let not man put asunder.'

"Captain Sturtevant asked the privilege to come and see me. Christian people came in, and they were singing, 'Crown Him Lord of All.' He came to my cell. I was thinking of wife and children; and he said, 'Come out to service.' I said, 'No; I don't want to.' The tears came in his eyes and tenderness in his voice, and he said, 'I think you would better come.' It touched me, and I came. Captain Sturtevant came in. He had beautiful eyes, but I didn't think his clothes fitted very well. He talked of God's mercy, and home, and children. At the close he came and took my hand and said, 'Mr. Murphy, I believe? I'm sorry to see you feel so badly.' I asked him to excuse me. There was no hope for me. He said there was. I said, 'Tell my wife to keep up a good heart.'

"He came again Sunday. By and by it was noised that a man up to jail had risen for prayers. Folks said, 'Oh, they'll rise any time you ask them;' and the next Sunday a whole crowd came to see, for the city was stirred up at the report. My wife and children came. I never could tell how I felt. My eldest daughter, Mary, brought a bouquet for me; but, as she came down, her face grew white, and she said, 'O father, we've missed you so!' And I said, 'I've missed you; and by the grace of God I'll be a sober man!' Then my son came down and knelt and prayed with me. It was the first time I had heard his voice in prayer, and, praise God, before I raised from my knees I felt the evidence that I was a saved man. Kindness had saved me.

"There was a man in Chicago that, it was said, 'drinked the city dry.' I was told he was dying. We talked and prayed with him, and he prayed and was saved. Mr. Moody sent him to the Washingtonian Home. Don't be afraid to give a man a piece of bread. If you had a baby born in your house to-night, and put it out on the lawn a few days, how would it do? Since I've been converted I've changed my grocer and my tailor. This coat fits me first-rate. Take a good many of them and dress them up and you couldn't tell the difference.

"Bessemer steel was wanted in this country, so a man was sent over, but he couldn't get in. They have to look out for thieves; but you Yankees, if you see a thing, you've got it. He got hold of the foreman and got him to come to this country. He was very hospitable. By and by he got so drunk that the firm lost by him till he lost his situation.

"One day he went into a store, and just as the man was about to wait on him the man came in of whom he bought his drink. The man dropped him to wait on the other man who wanted five pounds of tenderloin steak. Here followed a perfect imitation of the cutting of it off, and the offer to send it home. The man then came to him and said, 'Oh, I know what you want—liver.' He began to think, 'What a fool I am! I gave that man the money to buy that five pounds of tenderloin steak, and I've got liver. I, a mechanic that can earn two hundred dollars a week—I'll be a man.' He went home with the liver. His wife fixed it up Sunday he stayed in; worked the next week; got his money; went to the grocery. The man waited on everybody else first, then said, 'I know what you want—liver.' 'No, I don't; I want five pounds of tenderloin steak.' 'I haven't any time to fool with you.' 'Well, I haven't any time to fool with you. I've got the money in my pocket, and if you can't wait on me I'll go over across.'

"How the man changed! When a man respects himself, others respect him. 'What else will you have?' Well, he enumerated the list—most everything in the line of eatables; and then the grocer offered to send it home. He said he could take it, but the grocer said, 'Allow me to send it.' It got there first. His wife wouldn't take it in till he got there. He told his wife what a fool he had been, and he never would again. He thanked God he hadn't drank a drop that week. And now that man occupies one of the most important positions."

Mr. Murphy took pride in introducing his son, Thomas E. Murphy, and well he might. He was a son to be proud of. The son took great pride in the father, too. Said he was one of the best of men in the world, for all through that terrible trouble he never knew him to say an unkind word. He spoke of the pleasure of visiting with him his native land and working with him in the blue ribbon movement. Told of a young man abroad that put it on. A friend made fun and said he looked like a donkey at a fair. "Well," he said, "I call your attention to the fact that this is the one that always takes the prize." He went on giving the man's answers to various attacks, in the same line, bringing him off victorious every time. He told very tenderly of Mr. Moody praying with him when his mother died, and he went off and prayed for himself, and gave himself to God.

E. A. S.

See the premium offers on agent's page.

FOREIGN MISSION WORK.

I will give *something* each year, according as God gives me ability, in support of the Foreign Mission-work of the Christians.

—o—

"Go ye into all the world and preach the gospel to every creature."—*Jesus.*

"Come over into Macedonia and help us." Acts 16: 9.

—o—

[Rev. Ellen G. Gustin, Corresponding Secretary, Attleboro, Mass. Mrs. Mary J. Batchelor, New Bedford, Mass., Treasurer of Woman's Board, to whom all monies from the local Foreign Mission societies should be sent.]

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CASH STATEMENT.

Cash in hand last week, $820.38. Since received: B., $5; W., 40c.; H., 34c.; S., $1; S., $1.

ACKNOWLEDGMENT.

From Mary A. Buckley, Montoursville, Penn., we have $5 for foreign work; from Rev. C. P. Wiggins, Stewart, Ohio, 40 cts.; Rev. S. Q Helfinstine, 34 cts.; Rev. B. F. Summerbell, Moscow, Pa., $1; and L. J. Sipes, Bozeman, Montana, $1, for the same good work. In the Lord, we thank all our helpers and wish them the hundredfold return.

We give below the report of Mrs. M. J. Batchelor for September, and also that of Bro. D F. Jones, both of which will be read with interest. From the hundreds of Foreign Mission services just held and about to be held, we should expect a renewal of enthusiasm on the question among our people.

J. P. Watson.

Dayton, Ohio, October 11, 1887.

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FOREIGN MISSIONARY'S REPORT—No. 8.

Ishinomaki, Rikujen, Japan, Aug. 31, 1887.

To the Foreign Mission Board of the Christian Church of America:

Dear Brethren,—At the close of our hottest month it becomes our duty again to send in our monthly report, though we can not report all we would desire. This month has been one of changes. Our teacher, to whom we were much attached, went on a visit home, but was a little dissatisfied to stay with us, on only one ground—he did not learn enough English, which was his great desire. I then gave him some letters to friends in Yokohama, which were fruitful for, I trust, his good in securing a situation. So we lost our teacher.

Through the kindness of Congregational brethren at Sendai we had the mayor of Sendai's brother for nearly three weeks. He would not receive salary, but came for the work, consenting only for us to pay his expenses. This morning he left, but last evening one of his schoolmates came, and will stay one week. These changes have kept us from hiring or renting a place right among the people.

Having from our dear Brother Watson caught your spirit I am now determined to do my best in trying to secure one or two young men who can preach, or preachers whether they understand any English or not, seeing it is so very difficult to get any at all. If in the goodness of God we are successful, we can go yet more earnestly and fully into the work. I can use one of them as our teacher, letting him preach at times, and send the other out among the people. I can not but think God will do something for us in this way, as to wait to do all the work in our own person will be very tedious and a long time before much can be expected to be done.

We are moving as fast as we dare move under the circumstances, continuing our two meetings on Sundays, two Bible classes and sewing class with seventeen hours' teaching English weekly. Of course, we are bound to be slow with the language, but on this subject our dear people must not regret. As I learn that our missionaries' failure in health in Japan is chiefly from studying the language, so we judge if we can be accomplishing some little good and keep our health so as to accomplish more in the future, if the Lord tarry, will be better than have to do as two or three have this year, go home.

We are much pleased to learn you are willing and ready to send more laborers out. May God send the right persons, persons willing to endure hardness for Jesus' sake, and who have grace enough to live midst great immorality, and will in the midst of it all go straight forward in the divine life. You can not send them too soon. One of my reasons for teaching English two hours weekly in my own house is to commence a school that will make an opening for another worker,

or workers, if it is thought wise for all hands to stay here and make the work strong at this point.

Many thanks, dear brethren, for words of approval in one of your meetings. We do not seek praise from our brethren in the least; but as you so well recognized our heavenly Father's hand in so graciously leading us into the work thus far, we join you in adoration, and praise him for his heavenly guidance, and would ask you to still continue in prayer that we may follow God's leading at all times and in all matters. We have many little things to try our faith; one almost the greatest of all is, that we are able to do so little.

During this month the brethren of the union church held a meeting two nights in the theater. One night I was present and preached. I suppose fully one hundred people were present.

D. F. AND A. JONES.

—o—

MISSIONARY FUND.

Bro. Watson,—Inclosed please find report for September of funds received for the Woman's Foreign Mission Board:

Amount at last report	$266 87
September 9th, Mrs W. Thorp, from F. M. Society, Fort Recovery, Ohio	11 25
September 12th, L. M. Frost, Medusa, Albany Co., N. Y., from Mrs. R. Travis and Mrs. T. DeLa Mater, 60 cents each	1 20
September 12th, Mrs. G. W. Barrett, Mrs. Sally Davis, Mrs. Orson Gifford, Mrs. L. De La Mater, Miss S. Gifford, Miss M. Chadwick, L. M. Frost, 30 cents each	2 10
September 20th, Mrs. G. E. Merrill, treasurer, from W. F. M. Society, of N. Y. Central Conference	5 31
September 21st, Rev. N. Y. Bidlow, from "A Friend"	5 00
Total	$291 73

MRS. M. J. BATCHELOR, Treasurer.

New Bedford, Mass.

CHURCH NOTICES.

MAINE.

Pulmyra.—The next quarterly meeting of the Maine Eastern Christian Conference will be held with the Christian Church at Parkman, commencing Friday, October 28th, at 10 A. M., and continuing over Sunday. It is hoped there will be a general rally at this quarterly.—C. M. JEWETT, Sec'y.

NEW JERSEY.

Pleasant Valley.—The 12th session of the Warren and Sussex Counties Christian Quarterly Conference will convene with the Johnsonsburg Church, Friday evening, October 28th, and continue over Sunday. Let there be a large gathering, not only of ministers and delegates, but let all the people come.—M. W. BORTHWICK, Sec'y.

INDIANA.

Graysville.—Indiana State Conference and Mission Board—Appointment of chairmen of committees: 1. Committee on Uniting the Indiana and Illinois State conferences into the Sixth District—a fusion—Prof. W. A. Bell, Revs. P. Winebrenner and A. R. Heath, to meet the Illinois State Conference committee; 2. On Education and the Interest of U. C. College, Rev. Leander J. Aldrich, president U. C. College; 3. Union with the Christian Union Ratification, Revs. George Abbott, A. R. Heath, and ex-President E. Mudge; 4. The Sabbath day and its desecration and remedy, Rev. W. D. Samuel; 5. Divorce—the position of the Church on and remedy, Rev. C. V. Strickland; 6. Church literature and press, North and South, Rev. D. W. Fowler, 7. Intemperance—1. Is it right to license an evil? 2. Can the Church sustain a licensed evil? Rev. G. D. Black, of Marion; 8. The State Mission and its needs—1. A state tabernacle; 2. A state agent; 3. State evangelists, Rev. K. E. West; 9. The Christian Church, its wants and needs, Prof. W. A. Bell; 10. State property and finances, to be filled; 11. The Sunday-school, and what literature, to be filled. Other committees will be raised at the proper time. The outlook is for a large gathering and for a profitable and useful session. Preaching and lectures every night; Prof. Bell and President L. J. Aldrich will both lecture during the session, and distinguished preachers are expected, as the conference will last over the fifth Sunday of October. Those wishing a convenient home during the conference please write to Rev. W. D. Samuel, pastor of the church, North Manchester. It will be worth the trip to hear the lectures and the rich sermons, and then the more the people of the state get acquainted the better it is for the cause. Let the ministry of the state throw off their seclusiveness and come up to our annual reunion of brotherly love. If you could only see how the people of other denominations come up *en masse* to their state gatherings it surely would give our Church and people a disposition to come to North Manchester Tuesday before the fifth Sunday in October and help boom the cause. A general invitation is extended to all.—J. T. PHILLIPS.

Graysville.—Indiana State Conference committees (additional): 1. Church finance, ministers' salary, and the utility of preaching twice a month, Rev. W. H. Orr; 2. The employment of ministers and the pastorate system, installation of ministers, Rev. M. G. Collins. Brethren, there remain but three weeks until the State Conference. Please come to remain over Sunday (or up to that time), and let there be a mighty coming up to the State Church Congress. I regard it as the most important state meeting that we have yet held. Come praying, and do not come grumbling.—J. T. PHILLIPS.

MARRIAGES.

FAUTH—HOWARD—Married, at the residence of the bride's mother, September 29, 1887, by T. H. Glasscock, Frank Fauth and Miss Amanda Howard.

FORBES—MOORE—Married, October 2, 1887, at the Mt. Olive Church, by Rev. G. W. Draper, Grant Forbes and Miss Louisa Moore, both of that church.

PETERSON—LUSE—Married, at the residence of Dr. A. B. Luse in Mt. Healthy, September 29, 1887, by Rev. J. F Ullery, Gustave J. Peterson, of Cincinnati, and Miss Mary Lida Luse, of Mt. Healthy, Ohio.

STONEBURNER—SMITH—Married, at the Christian parsonage, South Berne, N. Y, September 25, 1887, by Rev. W. H. Armstrong, Wm. L. Stoneburner, of Reidsville, N. Y., and Miss Carlene Smith, of Westerlo, N. Y.

BEAN—SEMANS—Married, at the residence of the bride's parents in Stewart, September 29, 1887, by Rev. C. P. Wiggins, Lewis F. Bean, of Guysville, and Miss Alice Semans, of Stewart, both of Athens County, Ohio

TILTON—SANFORD—Married, at the residence of the bride's parents, September 21, 1887, by A H Clark, Richard Y., son of Franklin Tilton, and Miss Libbie, daughter of W. L. Sanford, all of Washington Grove, Ogle County, Illinois.

OBITUARIES.

[Obituary notices are gratuitously published, but must be so written as not to exceed 20 lines of printed matter, to save the editor the unpleasant duty of cutting them down.]

—o—

DEAN—Albert F. Dean died in Osgood, Darke County, Ohio, October 7, 1887, aged 4 years and 9 months. Services held from the Christian Church in Versailles, Ohio. Sermon by C. W. HEOFFER.

WARE—Chester Edgar Ware died near Palestine, Darke County, Ohio, October 2, 1887, aged 5 years, 10 months, and 19 days. Services held from the Fairview Christian Church. Sermon by the writer.

C. W. HEOFFER.

FREEMAN—Charles Freeman died at his residence in West Shelby, N. Y, September 25, 1887, aged 84 years. He had lived on one farm 76 years; been married 57 years and 6 months; and a member of the West Shelby Christian Church 44 years. His wife still survives him at the age of 82. He was a quiet, successful farmer, and a good man. Funeral services at the residence, conducted by the writer. Text, "The righteous hath hope in death."

D W. MOORE.

BROWN—Died, in Lovell, August 10, 1887, Mrs Sarah, wife of Sewall Brown, aged 79 years and 8 months. Sister Brown has been a faithful follower of Christ for more than 50 years, and a member of the Christian Church during a period of nearly 30 years. It may indeed be truly asserted of her: "Blessed are the peacemakers, for they shall be called the children of God." She leaves an aged companion and three children to mourn their loss Sermon by J. S. POTTLE.

BRICKLEY—Sarah E., wife of Andrew Brickley, died at Banner City, Wells Co, Ind., October 3, 1887, aged 38 years, 4 months, and 7 days. The deceased was a member of the Evangelical Lutheran Church, and was reported as having lived a consistent Christian life. Her hopes were brightest at the last. Sister B. leaves a husband, one son, two daughters and four sisters, to mourn their loss. Services conducted by the writer at the Lutheran Church near the station. K. E. WEST.

HALL—On September 21, 1887, Mrs. Jeannette Hall (widow of Mark Hall) was born into heavenly life. Sister Hall was born at the foot of the Cheviot Mountains, Roxboroshire, Scotland, October 20, 1804, being 82 years, 11 months, and 1 day old when she was translated to the beautiful mountains of life. She was a member of the United Presbyterian Church, of Burlington Green, Otsego County, N. Y. She was a faithful wife, a loving mother, and a consistent Christian. She leaves five sons, three aged brothers, and numerous friends to rejoice at the triumphant crowning of mother, sister, and friend. Funeral sermon was preached at the residence of her son, Thomas Hall, Burlington, N Y., by the writer.

JAMES P. TOPPING

YOUNG—Died, in Carlisle, N. Y., September 21, 1887. Emma, wife of Rev. George Young, aged about 53 years Sister Young was born in Richmondville, and has had her home for the greater part of her life in this section. She was a teacher in the Richmondville Seminary, and also in the Carlisle Seminary. She married the Rev. George Young in 1867. During the 20 years of her married life she was a most devoted and faithful wife, and made her step-daughter an affectionate and careful mother. She has been a great sufferer from sciatic rheumatism for the past five years, but in her suffering she was not forgetful of the cause of her Master, and was always ready to extend a helping hand to all. She died as she had lived—a Christian—and while friends mourn they look for the happy meeting in the future life Funeral services at the Carlisle Christian Church by T. V. MOORE.

PHELPS—Austin A. Phelps, at his home, in his chair Just after conducting the family devotions, this dear brother closed his eyes and went home to God. He was born March 5, 1821, in the town of Parma, Monroe Co., N. Y. In the year 1840 he sought and found his Lord and Savior, and united the same year with the Parma Christian Church, with which he has always lived a consistent and helpful Christian until his call home. On September 22, 1844, he was married to Rosetta C. Talmage by Rev. Ambrose Burlingame. He leaves a wife and three children—James E. Phelps, Mary E. Knowles and Addie A. Shaw—to mourn their loss. He left without a moment's warning, but prepared. Sunday, September 25th, Bro. Phelps was at his accustomed place in the house of God. Monday morning came the sudden summons. The family, church, and community feel the loss deeply, for Bro. P was a good man and highly esteemed as shown by the large number at the funeral. Sermon by the pastor. S. Q. HELFINSTINE.

ROWLAND—Died, at Meadow Run, July 12, 1887, Alma, only daughter of Mr. and Mrs. Enoch Rowland, aged 11 months and 18 days. Also, Pearly, the only son of the same parents, died July 24, 1887, aged 6 years, 6 months, and 22 days.

Just beyond the shining portals,
Where no weary feet have trod,
There their souls, which are immortal,
Dwell with Christ and reign with God.

They have gone to join the angels
In the climes which are so bright,
Where no sorrows shall molest them—
All is joy, and all is light

See these jewels in God's kingdom,
Where their pleasures never cease;
Soon by faith their friends shall meet them,
Housed with God where all is peace.

Strive on, lonesome and bereaved ones,
God's bright mansions to explore;
Share the glory in his kingdom,
And his holy name adore.

W. P. CHASE.

BARKER—Daniel G. Barker was born in Temple, Hillsborough Co., N. H, March 17, 1803, and died at his late country home, near Greenwich, Huron Co., Ohio, at the age of 84 years, 6 months, and 14 days. In the month of February, 1818, when he was fifteen years of age, his father's family moved from the East to Ohio, settling in Huron County. On September 18, 1829, he was married to Miss Eliza Baker, of Plainfield, Otsego County, N. Y. He brought his newly-made bride to Huron County, Ohio, and set up housekeeping in a little log cabin in the woods on a piece of land he had previously bought. Here they lived to see the forest and cabin supplanted by fruitful fields and the more commodious farm buildings In an early day his cabin was the home of the minister, and was always open for religious services. In it the first Methodist and the first Baptist churches in his locality were organized. The former in the forenoon and the latter in the afternoon of the same day in 1835. This, too, before he had made a profession of Christianity. He was converted, however, during the winter of 1837-38, and subsequently united with the Christian Church, to which he was greatly attached as long as he lived. He was a subscriber to and a diligent reader of the HERALD OF GOSPEL LIBERTY. His continual prayer was that Christian people might all be one in Christ. J. H. DONALDSON

CONGER—Lucinda Conger was born at West Florence, Preble County, Ohio, October 27, 1821, and died at Eaton, same county, October 4, 1887, aged 65 years, 11 months, and 7 days. She was the only daughter of William and Elizabeth McWhinney, who were among the early pioneers of the county. All her brothers have preceded her to the other shore except one, who is a resident of California. On the first day of November, 1838, she was married to her now bereaved husband, Eli Conger Four children blessed this marriage—one died in infancy, the others (one son and two daughters) live to mourn the loss of a loving mother. In 1841, Sister Conger, with her husband, united with the Christian Church at Concord. Elder Levi Purviance was her first pastor. She lived an exemplary Christian life She was one, to visit whom, by her words of encouragement and good cheer, was always a benediction to her pastor. For months during her last sickness she was a great sufferer; but bore her pain with Christian fortitude and patience, never a murmur escaping her lips. She seemed at all times ready to go at her Master's bidding, her only regret being that of leaving her loved and invalid husband, her faithful children, her church, and her many relatives and faithful friends. May they all be divinely sustained in this bereavement, and through grace be prepared for a happy meeting "beyond the river" Funeral services at the Christian Church in Eaton, conducted by the writer, assisted by her cousin, Rev T. M. McWhinney, D. D., and the Methodist and Presbyterian ministers of the place.

J. G. BISHOP.

FORD—On the 27th of August, I received a telegram with a request to preach the funeral sermon of Brother Joseph Ford, member of the Vergen's Christian Church and a brother of Doctor Ford, also member of the same church Bro. Joseph was about thirty-nine years of age. He had been an invalid for about fourteen years, and a great sufferer. During this time, except one year, he made his home with the doctor, where he was kindly cared for. In the early part of his life he was converted under the faithful labors of Elder Wilson Morris (now in heaven, I believe), and was baptized and received as a worthy member of the Vergens Christian Church, where he still held his membership at the time of his death. His place in the church and relation to Christ's cause was always sacred to him For about fourteen years, he said he never knew, night or day, for one minute, what it was to be free from pain, and often in extreme suffering, caused by a fall producing some hip trouble. He was so anxious to go home, to rest, to be released from the earthy! He said it was so difficult, when so weak, so nervous, and in such pain, to feel patient and to keep in the better spirit. He feared lest his patience should forsake him: but God's grace was, as it always has been, sufficient. This is the second member the Vergen's Church has lost within six months by death. Brother Joseph goes to join Sister Godfrey in heaven's rest. A ride of over forty miles took me out to Vergen and back to Rockford late in the night. A morning service in Rockford, and twenty miles ride to and back from an afternoon appointment, and an evening sermon again at Rockford, filled out the next day's labor. So the days and weeks pass. W. W. DEGNER.

Get rid of that tired feeling as quick as possible. Take Hood's Sarsaparilla which gives strength, a good appetite, and health.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites,

For Lung Troubles and Wasting Diseases. Dr. J. Simonaud, New Orleans, La., says: "Scott's Emulsion is the finest preparation of the kind. In affections of the lungs and other wasting diseases, we may consider it our most reliable agent. In a perfectly elegant and agreeable form."

LE GRAND INSTITUTE FUND.

The following sums in cash have been received by me as general agent for Le Grand Institute since my last report, August 8, 1887:

Mrs H M Perry	$ 1 00	G J Gove	$ 1 00
John Beeson	1 00	Thomas Ryan	1 00
Adella Carpenter	1 00	James Harrigon	1 00
N Wells	5 00	William Taylor	5 00
A friend	50	Aaron Dalby	1 00
T J Lewis	1 00	G E Lewis	1 00
S C Lewis	50	J M Lewis	50
Silas Caldwell	1 00	C A Lewis	50
S S McKee	50	Charles Caldwell	50
John Stewart	50	Miscellaneous	5 77
Sister Bishop	1 00	Elder Storrs	3 00
L P Hiatt	11 00	J W Iams	1 00
J W McKinney	3 00	A S Lynn	2 00
L P Abbott	1 00	J C Caldwell	1 50
Stanciel Moffatt	2 00	Elder A H Chase	1 00
Mrs J Deleplane	1 50	Elder J Reed	1 00
A K Creger	3 00	Elder J O Elwell	1 00
A friend	6 50	Jacob Rohr	1 00
Levi Bishop	3 50	Elder Gardner	20 00
J W Moffatt	1 00	J H Creger	50

Seventy-one dollars of the above was raised at once upon the floor of the late session of the Des Moines (Iowa) Conference, and forty dollars more was pledged. Others said you will hear a good report from me when I return home. We hope our brethren will help us at once, so that we may at least get the roof on. Send all money to W. C. SMITH.

Albion, Marshall County, Iowa.

CHILDREN'S MISSION WORK.

CHILDREN'S PLEDGE.

"We herewith give our dime toward the support of Christian missionaries, to work upon the borders."

BIRTHDAY PLEDGE.

"I hereby pledge one dime, or more, as a birthday gift toward the support of the children's missionaries."

Will not pastors, superintendents, teachers, and parents urge the children to write letters for this column?

ACKNOWLEDGMENTS.

By the hand of Bro. J. H. McNees, of Wonewoc, Wisconsin, we have $6—$4 of which is to the credit of the Mission School and $2 to the work of Foreign Missions. It was contributed by the Richland Union Christian Conference, and they have our cordial thanks.

Mary Ethel Fluent, of Albion, New York, sends us fourteen cents, calls for a barrel for Mission-work, and offers to send her Sunday-school papers to Rev. George Dunn, Raleigh, N. C., for distribution among the colored children. We thank her for all, and wish other children would imitate her example. Bro. Dunn would like a thousand papers for distribution. Will you not send *yours?*

Our Franklin (Ohio) Friend is on hand again with his twenty-five cents for the Mission. From the heart we say, God bless him! Don't you?

Rev. W. S. Morrill, of Danbury, N. H., who so delights to give and induce others to give, hands us $1 for Franklinton Mission School, to be credited to the honored father of his wife, Milton Mason, of Hill, N. H. Heaven bless the giver!

Samuel P. Ramy, secretary of the Gulf Mills (Pennsylvania) Sunday-school, hands us $3 83 from his school for the work. May the hundredfold return to them, and may they grow into that real greatness whose chief characteristic is abounding usefulness.

OUR LETTER BOX.

Clyde Campbell, of Lebanon, Indiana, writes, by the hand of another: "My mamma decides that I shall join the Mission-army, and so here I come with a dime to help some other little boy to find the way to Jesus."

We welcome the darling, and would give so dear a boy a chief place under our banner of life and love. The little ones can not come to soon.

Rev. B. F. Summerbell, of Moscow, Pennsylvania, writes: "Inclosed find check for $3 for equal division between Children's and Foreign Missions, and the Mission School. I am not strong, but have abundant reason for thankfulness that I am able to work and preach as opportunity offers."

While all will bless dear Bro. Summerbell for what he does financially for our Missions, all will also praise the Lord for that measure of health which has come back to him to make a service of love, ministerially, possible. It is a strange Providence that "weakens the strength in the way" of those who seem so much needed for active work at the very front. But God's strength is made perfect in weakness, and with a Paul the Christian can rejoice and glory in his infirmities.

L. I. Sipes, of Bozeman, Montana, writes: "I write to send you a little money in my hands, belonging to the Lord's cause. On May 23d, my birthday, I laid aside fifty-four cents for the Children's Mission—just a penny only for each year of my life. On Children's Day I laid by $1 for the same work. On July 4th I set apart ten dimes as a thank-offering to God for civil and religious liberty. To this I further added $1 for the foreign work, as my part to the general collection. I hope for God's enlarged blessing on the Mission cause."

An ever faithful brother is L. I. Sipes. We wish God would give us thousands of such, and then $10,000 to each for comfort and benevolence. Here are four good examples in the story of his offerings, and we commend them all.

Miss Jennie Dove, from *somewhere*, writes: "I send you four dimes for the Mission, from Freeman Clark, Herman Dove, Ralph Quigle (my Sunday-school class), and myself. We hope they will do much good, and that we may be able to do more next time."

Excellently well *this* time. We wish for the multiplication of Miss Jennie's class many fold, and that she may be always able to set so good an example before them. Where the head is turned right, it is quite easy to induce the heart to follow.

E S. Chamberlain, of Stewart, Ohio, writes: "Find two and one-half dimes within for the Mission. This makes three years I have given to the Mission-work, and I thought I would begin my fourth year with twenty-five cents. I will try and do better work this year than last, as I now have a Mission barrel to work with."

A noble worker we have found E S. to be, and we shall be well satisfied if he continues to do as well as he has done. His ambition is of the nobler sort and is headed in the right direction. We think he follows a good Captain.

James Stoddard, of Linden, Indiana, writes: "I am 8 years old. I can see the Christian Church from our door, with its spire pointing heavenward. Mamma taught me my evening prayer, 'Now I lay me down to sleep.' I was named for my uncle, who has been in the other world ten years. I send you a dime."

James has the very prayer that we used to say in childhood, and we, too, learned it from our mother. How good the mothers are, and in nothing are they better than in teaching us, by prayer, to look up to their God. God pity the mothers that do not teach their children to pray. Life-long blessings on James.

J. P. WATSON.

Dayton, Ohio, October 14, 1887

BOOK NOTICES.

ACCORDING TO PROMISE; or, The Lord's Method of Dealing with his Chosen People. By C. H. Spurgeon. Funk & Wagnalls, 18 and 20 Astor Place, New York, publishers.

Spurgeon says no half-good things. His words are full of sentiment, and his sentiment is always helpful and inspiring. No man of earth brings the hidden riches of the Word so easily to the surface, to our mind, as does he. A hundred times he has excited anew our already intense admiration for the Scriptures. In his "According to Promise," old pearls are brightened with a new luster, and the promises are made to take on new charms to the believer. J. P. W.

THE LIVES OF THE PRESIDENTS. By William O. Stoddard Frederick A. Stokes, publisher, New York. For sale by the U. B. Publishing House, Dayton, Ohio. Price $1.25.

All American youth, especially, should be familiar with the events embraced in the lives of the eminent men who have occupied the presidential chair. American rulers will rank far higher in intellectuality and moral worth than the rulers of foreign nations. The latter are born into the office they hold and the throne they occupy. On the contrary, American presidents are chosen because of the dignity of their characters, and the eminent services they have rendered to their Nation and the world. Thus the best and greatest of men come to the presidential chair as a rule. The story of the "Lives of Madison, Monroe, and John Quincy Adams," is well told by Mr Stoddard. The reader will follow him with interest to the end, and with increased admiration for the great men presented. J. P. W.

STALL'S LUTHERAN YEAR-BOOK and HISTORICAL QUARTERLY FOR 1887, complete in 4 numbers, 330 pp. Subscription 50 cts., single numbers, 25 cts. each. For sale by the editor, Rev. Sylvanus Stall, A. M., Lancaster, Pa.

"The Lutheran Church in the United States has grown more than twice as much during the last twenty years as during the 250 years previous. It now occupies the fourth place, numerically, and will soon occupy the third place. Stall's Year-Book and Quarterlies present this 'Mother Church of the Reformation' and is of value to all who would acquaint themselves with this branch of the Christian church which is so strong throughout Europe that it embraces in its communion fully one-half of the entire Protestant population of the globe. The May and August numbers, combined in one issue, contain 133 pictures of Lutheran institutions, churches, pastors, etc., is called the Art Edition, and sells at 25 cents. The Year-Book for 1888 is promised by November 1st."

We regard this as the most perfect year-book published. It is a real credit to its author, and should certainly have place in every Lutheran family. And every other person who would know what that mighty moral agency—the Lutheran Church—is doing in the United States, should possess the volume. We confess to a new admiration for a people so fully consecrated in every phase of moral, social, religious, and educational work. A hearty study of their wonderful work can but excite to a healthy emulation on the part of other peoples. J. P. W.

EMINENT AMERICANS: Brief Biographies of nearly 400 Men and Women who have been eminent in American History. By Benson J. Lossing, LL. D. Large 12mo, 515 pages, brevier type; cloth, 75c., half Morocco, $1.00; postage 13c. New York, John B. Alden, publisher, 393 Pearl Street.

"There is properly no History, only Biography," says Ralph Waldo Emerson, and Carlyle adds: "Biography is the most universally pleasant and profitable of all reading." Dr. Lossing says further: "Biography is history teaching by example. The chronicles of nations are composed of the sayings and doings of their men and women. These make up the sum of history." Thirty-two years ago Dr. Lossing, who had already made good his place as the foremost chronicler of American History, put forth a volume of biographical sketches of the "Leading Statesmen, Patriots, Orators, and others, Men and Women, who have made American History." He has from time to time made additions to this work, so as to keep it abreast of the time. The latest edition brings the scenes down to this present year, 1887. It forms a compact volume of more than 500 pages, containing about two thirds as much matter as a volume of *Appleton's Cyclopedia*. There are also about 125 portraits, with fac-similes of the signatures of the subjects of the biographies. The biographies are arranged in chronological order, beginning with John Winthrop, the second Governor of Plymouth Colony, who died in 1649, and ending with Henry Ward Beecher, who died in 1887. A few names, taken almost at random, will give a general idea of the scope of the work: Jacob Abbott, Washington Allston, John Jacob Astor, Joel Barlow, Thomas Hart Benton, William Cullen Bryant, Aaron Burr, Charles Carroll, Matthew Carey, Peter Cooper, David Crockett, Lucretia M. Davidson, Stephen A. Douglas, Timothy Dwight, Jonathan Edwards, Ralph Waldo Emerson, Benjamin Franklin, James A. Garfield, William Lloyd Garrison, Horace Greeley, Alexander Hamilton, John Hancock, James Harper, Nathaniel Hawthorne, Washington Irving, Andrew Jackson, John Jay, Ann H Judson, Abbott Lawrence, Robert Edward Lee, Abraham Lincoln, Henry W. Longfellow, James Madison, Francis Marion, Miantonomoh, Samuel F. B. Morse, Rebecca Motte, Lindley Murray, Thomas Paine, George Peabody, Israel Putnam, John Randolph, Red Jacket, Winfield Scott, Peter Stuyvesant, Charles Sumner, Bayard Taylor, Zachary Taylor, John Trumbull, John Tyler, Martin Van Buren, Matthew Vassar, George Washington, Martha Washington, Daniel Webster, Phillis Wheatley, Silas Wright, George Wythe. The portraits are a very valuable feature of the work."

We have before us a copy of the half Morocco edition of this valuable work, and the very appearance of the volume is an inspiration. A handsomer volume does not often come from the American press—not even from Mr. Alden's press. How the volume can be offered at the price is the wonder, and yet one's wonder is excited over the prices of all the publications of this house. The work, *Eminent Americans*, can hardly be overrated in importance. The faces of the most eminent American men and women shine forth from its pages, and the events of their lives are illustrated by the author in the happiest possible manner. The American youth who owns the work may be justly envied, and he who does not and can not may be heartily pitied. No parent can do better than to place "Lossing's Eminent Americans" in the hand of son or daughter. We shall do just what we recommend every other father to do, and shall also add the volume to our private library. J. P. W.

PERIODICALS.

Many attractive pictures in The Illustrated London News (American edition), for October 8th, make it a very desirable copy to possess. The "Keeper's Boy," and "Our Coxswain," are alone worth the 10 cents asked for the whole paper, while aside from these gems, views in Florida are presented, and the "British Mission to Morocco" is finely illustrated. The general reading matter of the paper will also be found interesting as usual. All newsdealers have it, and subscriptions are received at the office of publication, 237 Potter Building, New York.

"The National Temperance Society has just published in pamphlet form an important article by Archdeacon Farrar, contributed to the *Contemporary Review*, upon the demoralization of the native races of Africa by the drink-traffic. The pamphlet also contains W. T. Hornblower's striking letter to the New York *Tribune*, entitled 'Rum on the Congo.' The subject is one of great moment, and the appalling facts given in this pamphlet, on eminent authority, concerning the terrible havoc caused by strong drink among the natives on the Congo and elsewhere in Africa, should suffice to arouse Christian men and women in our own and in all civilized countries to the importance of prompt and vigorous action."

This pamphlet should be in the hands of all men who have conscience on moral questions. The rum fiend is proving the ruin of Africa in the very day of its regeneration, and that, too, with the consent of civilized and Christian nations, and under their protection. The state is responsible for that which it could easily prevent, and if we will accept reliable statements, we can but see that the throne of power is paralyzing the hand of the Church. There needs to be a national combination against *another* slave trade. Published by J. N. Stearns, 58 Reade Street, New York. Price 10 cents.

J. P. W.

If you have catarrh, you are in danger, as the disease is liable to become chronic and affect your general health, or develop into consumption. Hood's Sarsaparilla cures catarrh by purifying and enriching the blood, and building up the system. Give it a trial.

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Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa 25c. a bottle.

Change of Time on the Pan-Handle.

Under schedule in effect September 25th, train leaving Dayton at 6:25 P. M., daily, makes immediate connection at Richmond for Indianapolis, St Louis, and the West, and will carry through sleeper to Chicago, reducing time to that point.

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We desire to call your attention to the new singing book, "Gathered Jewels," a fine collection of Sunday-school hymns and tunes. Price, single copy, 35 cents; per dozen, $3.60. Address your orders to this House. See advertisement on 16th page.

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THE QUADRENNIAL BOOK.

Containing Complete Statistics and History of the Christian Denomination, and Minutes of the American Christian Convention and Christian Publishing Association. Compiled by J. J. SUMMERBELL. Christian Publishing Association. 1887.

What They Say About the Quadrennial Book.

In order to understand the opinions of those persons who have examined the Quadrennial Book, being men of standing among the Christians, it is necessary only to read the words which we print below. No one has written a word that contradicts the high value which these brethren put on the book. Though the book must have defects, they are so few when compared with its merits that criticism has been disarmed. This is very remarkable; for the book is one of that kind in which the examiner naturally looks for errors, and in which errors can not be concealed. Read what is said about the book:

Rev. O. J. Wait speaks as follows: "This book should be in the hands of all our ministers that they may see what their delegates did, and in the hands of all delegates to the Convention at New Bedford that they may see what manner of men they were—what they obligated themselves to do. Certain things are 'required and expected,' which may meet them some day on some close corner."

Rev. G. Anthony, of Westport, Mass., says: "We are well pleased with the Quadrennial Book; it is a fund of knowledge in reference to our people."

Prof. A. H. Morrill, A M., of the Christian Biblical Institute, and its treasurer, says: "The work bestowed upon the Quadrennial Book was simply enormous, and yet, valuable as it is to the denomination, he [the secretary] has not received one cent for his labor."

Rev. H J. Rhodes, secretary and general agent of the New York State Christian Association, says: "The Quadrennial Book is a grand work, and I am sure no other man among us could have accomplished so good results."

Rev. Wm. H. Pittman, formerly president of the New Jersey Conference, says: "I find it very much more perfect than I had expected it could be made with the first effort. The Christian Church owe you a large debt that a 'thank you' will not pay. Every *minister* ought to have one at once. The book needs no commendation from me. It is a gem, and I think no Christian minister's library can be complete without one."

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The committee have ordered that the Quadrennial Book must be cash in advance.

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We have submitted this new and valuable song book to committees on music for Sunday-schools in all parts of the United States, and it meets with almost universal indorsement. We have already sold 2,000 copies, and have just received an order of 500 more. Please send in your orders promptly Any school sending for from four dozen to 100 copies will get them at 25 cents each; any number less than four dozen $3 60 per dozen.

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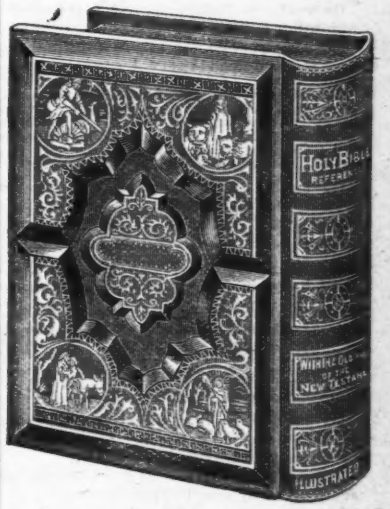

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Conference Minutes.

Ohio Deer Creek.

The Ohio Deer Creek Christian Conference met in its eightieth annual session at 10 A M, on September 8th, with the Scioto Christian Church, Franklin County, Ohio.

The morning was spent in social service. At 2 P M conference was called to order by the president. The secretary being absent, B F Hoagland was elected secretary *pro tem.*

The following visiting brethren were present and invited to participate in the deliberations of the conference: Rev J J Summerbell, secretary of the A C C; Revs W J Warrener Samuel Lewis, and Sister R E Adams Smith, of the Ohio Eastern Conference; Revs C L Winget and J Lyon, of the Ohio Central Conference.

On motion, Bro Summerbell was given the first hours of the conference to present the claims and interests of the Quadrennial.

The following committees were appointed by the president to prepare reports:

On Ministry—Rev Pleasant Clarridge.
On Churches—Rev John Southward.
On Sunday-schools Sisters S G Winget, C T Southward, and R E Willoughby.
On Education—Rev A G Manville, W J Warrener, and Bro J Willoughby.
On Publication—Revs Samuel Lewis, Isaac Haller, and Sister R E Adams Smith.
On Finance—Rev L E Lewis, Bros R L Hoagland, and J B Mitchell.
On Missions—Revs J Lyon, Pleasant Clarridge, and Bro James Haugh.
On Temperance—Sisters R E Adams Smith, R E Willoughby, C T Southward.
On Condolence—Revs Winget, Southward, and L E Lewis.

Adjourned.

SECOND DAY—MORNING SESSION.

Conference called to order by the president. Prayer by Bro Hughes.

The following visiting brethren were present and invited to participate with us: Rev A G Manville, of the Mt Vernon Conference; Revs Hughes and Rowland, of the Ohio Conference, and Rev J W Dennen, of the Ohio Eastern Conference.

The following ministers answered to roll call: Bros Southward, Clarridge, Lewis, Haller, and Hoagland; absent, S M Stone, B F Longerbone, Martha Elliot, and Sarah Hill; deceased the past year, Bros S Lane, Cyrus Hornbeck, and Austin Dawson.

On motion, the names of the deceased brethren were referred to the Committee on Condolence.

On motion of Bro Southward, the following resolution was adopted:

Resolved, That the trustees of this conference be instructed to go in session with the trustees who are present from the Ohio and Ohio Eastern conferences for the purpose of arranging to form a district conference, embracing the territory now occupied by the above named conferences, and if our board of trustees are not all present, those who are present are hereby instructed to act.

On motion of Bro Warrener, the following resolution was adopted:

Resolved, That when the trustees of this conference meet the trustees of the Ohio and Ohio Eastern conferences, they shall appoint a time and place for the meeting of the three conferences to complete the work of organizing the district conference. The churches in the proposed territory to have one lay member to represent them; and all the ministers in the same bounds shall be members of the district assembly; and the clerk of each conference shall be instructed to notify each church and minister in his respective bounds of the time and place of such meeting.

On motion of Bro Southward, conference adjourned until after the meeting of the trustees from the three conferences.

After the trustee meeting conference was again called to order by the president.

The Committee on Ministry made the following report:

Your Committee on Ministry would recommend that B F Hoagland, a licentiate member of this conference, become an ordained member of the same; and we would further recommend that he select his ordaining committee, and the ordination take place immediately after preaching this evening.

The reports of the Committees on Condolence and Education were read and adopted.

Adjourned.

AFTERNOON SESSION.

Called to order by the president. Prayer by Bro Dennen. Annual address delivered by Bro Southward.

Adjourned.

THIRD DAY—MORNING SESSION.

Called to order by the president. Prayer by Bro Mitchell. The reports of the Committees on Sunday-schools and Publications were read, discussed, and adopted.

Reports of churches and ministers

On motion, a resolution was adopted expressing the approval of the proposed tabernacle work of Bro Southward.

Adjourned.

AFTERNOON SESSION.

Called to order by the president. Prayer by Bro S Lewis. The following resolution was adopted:

Resolved, That the president of this conference appoint the chairman of committees on the following subjects at least two months before the next session of conference: Temperance, churches, education, publication, and finance.

The Committees on Finance and Temperance made their reports which were adopted.

The Committee on Churches reported all the churches except Clarksburg supplied with regular preaching services the past year.

The following resolutions were adopted:

Resolved, That this conference indorse the action of the Committee on Christian Union between the Christian Union and the Christian churches, which met at Covington, Ohio, July 26, 1887.

Resolved, That the secretary of this conference is hereby instructed to notify the churches and ministers in the bounds of this conference of the time and place of the first meeting of the Ohio Eastern Assembly of Christians, as soon as he is notified by the secretary of the trustee meeting, which convened here yesterday, September 9th.

Resolved, That we tender our thanks to the members of this church and the people of the neighborhood for their kind entertainment to this conference and its visitors.

Resolved, That an abridged copy of the minutes of this session be sent to the Herald of Gospel Liberty for publication.

The following officers were elected: President, I B Borror; vice-president, Pleasant Clarridge; treasurer, J B Mitchell; secretary, B F Hoagland; trustee, E C Hornbeck.

Voted that this conference hold its next annual session with the Shiloh Christian Church, near Five Points, Pickaway County, Ohio.

Adjourned.

I B BORROR, President.

B F HOAGLAND, Sec'y *pro tem.*

Eastern Indiana.

The conference convened in the church at Versailles, Darke County, Ohio, September 13th, at 2 P M, and closed Friday at 12 M.

President Rev J Byrkit called the session to order, and the opening proceeded by reading of the Word by Rev J R Cortner; song, led by Rev J F Strait; prayer, by the president, when the secretary proceeded to the call of the roll of the ministry and churches, at the conclusion of which Rev J P Dykes president-elect, having been presented by the retiring president, assumed the duties of the chair, and declared the conference ready to proceed with the order of business.

Rev J T Newhouse was chosen to deliver the annual address, as also his alternate, Rev W L Lundy, being absent. After introduction of the following visiting brethren, they were cordially greeted and invited to participate: Dr Summerbell, Rev J J Summerbell, secretary A C C; Revs Rush, Weeks, Phillips, Brandon, Diltz, Fahnestock, and Heffner, of the Miami (Ohio) Christian Conference; Revs Heston, Meil, and Lepley, of the N W O C C; resident ministers Rev Harshbarger and H Burns of the M E, and Rev Cotterel of the Old Baptists. Bro Summerbell, of Milford, N J., secretary of A C C, was granted the floor to present various resolutions suggestive and directory of co-operation with the A C C, which, upon due explanation by Rev Summerbell, its secretary, were, per proper motion, adopted.

The president of the board, Rev J Byrkit, submitted his annual report, exhibiting the business interest of the conference, observing the good providence that its rank of membership had not been invaded by death, and noting the harmony and spiritual prosperity of the body.

The secretary, as per order of last session, submitted the names of ministers to be known as the Veteran Roll, which was so ordered.

The acting presbyters chosen reported the ordination in due form of the following members: F M Lambert, R S Gosset, John A Wetzel, C F Byrkit, J S Lenon. The ordination of the following was granted: Edwin L Wall, F F Canada.

The following churches were admitted to membership: Winchester, Winchester, Ind; Carlos City, Carlos City, Ind.; Coble Chapel, Osgood, Ohio; Stelvideo, Stelvideo, Ohio.

The following persons were admitted as licentiate members: C E Bales, M Morris, Ida Morris, O A Harris, D Vanderburg, David Holloway, and J R Oliver.

The ministry: reporting of the Veteran Roll, 12; of ordained, 49; licentiates, 9; of these 27 are pastors and remainder without stipulated engagements. The aggregate of salaries reported, $6 350.

Of the churches: reports received from 66; 3 did not report; Nottingham dropped from roll; gains, 750; losses, 350; effective strength, 6,150; churches with semi-monthly preaching, 9; monthly, 47.

Sunday-schools reported, 29 (about one-half); pupils, 2,193; officers and teachers, 237; money collected, $713 91; pupils joined the Church, 309.

Finance: belonging to the conference fund, $166.80; collected from conference for missionary fund, $12.72, which the secretary forwarded to Rev J P Watson, Dayton, Ohio.

On publishing and literature: recommend the literature and patronage of the Publishing House, Dayton, Ohio, and indorse its management.

On education and colleges: note its necessity and advantages, and commend the efficiency and management of our colleges and Biblical School.

Moral reform: note the innovations of the drink habit and the power of the drink curse, the prevalence of trashy literature, and licentiate tendency of the times; and pledge as a body of Christians to agitate, pray, preach, and vote to abate these terrible nuisances.

On roll: ministers at present belonging to the conference, 60; visiting ministers, 20; delegates present, 120.

The pulpit: morning devotional services, one hour, led by Revs Davenport, Johnson, and Terrell were of a highly interesting and edifying order; day service, half-hour, sermons delivered by Revs Rush, Heston, Strait, and Copeland, fully met the demand of the occasion. Evening service held also in the M E Church; sermons by Rev Dr and J J Summerbell, Phillips, Canada, and ordination sermon by Rev Thomas Addington, were delivered to large audiences, attentive as well as pleased.

After a tender of thanks to the church and community for their generous hospitality, to the president and vice-president for impartial presiding, and of the pastor and church to the conference for its session and services, the body adjourned with appropriate service as follows: Reading Scripture lesson, by the secretary; remarks, by Rev S W Bennett; prayer, by James Atchison; hymn and hand of fellowship, led by Rev C W Hoeffer, the pastor; benediction, by the president.

The president was assisted largely by the vice-president. J P DYKES, Pres't.

SAMUEL LONG, Sec'y.

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35	70	1.40	2.10	2.80	3.50	4.20	5.60	6.30	7.00	8.40
40	80	1.60	2.40	3.20	4.00	4.80	6.40	7.20	8.00	9.60
45	90	1.80	2.70	3.60	4.50	5.40	7.20	8.10	9.00	10.80
50	1.00	2.00	3.00	4.00	5.00	6.00	8.00	9.00	10.00	12.00
55	1.10	2.20	3.30	4.40	5.50	6.60	8.80	9.90	11.00	13.20
60	1.20	2.40	3.60	4.80	6.00	7.20	9.60	10.80	12.00	14.40
65	1.30	2.60	3.90	5.20	6.50	7.80	10.40	11.70	13.00	15.60
70	1.40	2.80	4.20	5.60	7.00	8.40	11.20	12.60	14.00	16.80
75	1.50	3.00	4.50	6.00	7.50	9.00	12.00	13.50	15.00	18.00
80	1.60	3.20	4.80	6.40	8.00	9.60	12.80	14.40	16.00	19.20
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BY REV. L. W. HILL, STOUFFVILLE.

Worthless, shapeless, unattractive,
Seemed the little seed I bore,
Yet beneath the soil and sunshine
Placed I it in days of yore,
'Neath the raindrops
Worthless seed, my little store.

Fashioned quickly into beauty,
On the soil of faith it grew.
Sunshine was my mother's language,
And my hope the early dew,
Yet I waited,
Charming flow'ret to review.

By and by the evening zephyrs
Pregnant with fresh odors came,
While beneath the slanting sun-ray
Outward spread a flower of fame;
Mystic splendor,
Soul of all my thoughts became.

Charms of heaven, sweetest odors,
Blooming beauties, whence came ye?
How these glories now appearing,
Tell me out the history;
Unseen powers,
Clothed in robes of mystery.

Flashed on faith's keen inner vision,
Revelation bright indeed,
Of God's secret power and pleasure,
Wrapped within the little seed;
Faith's eye sees it,
Sees a volume it can read.

Bounded are these powers of body,
Tethered to this planet down,
Soon the dust it shall inhabit,
Forth the spirit shall be flown;
Spirit tireless,
In its flight towards the throne.

Unseen powers, wondrous powers,
Lodged within this little seed,
Walking heaven's golden pathways,
Searching wide each thought and deed
Of the Maker,
Where his footprints forth doth lead.

Reason's lamp with brilliant splendors,
This fair world illumines bright,
When the oil of Revelation
In th s lamp is turned to light;
Deeply shining,
Wide and upward heaven's height.

Brilliant jewels spangling heaven,
While ten thousand years have flown,
Fed with youth and fed with beauty,
By your nearness to the throne;
Just as brilliant,
As to Adam ye were known.

Form and color, size and distance
Constitute the outward shell,
While within are secret powers
Which the mystery can tell
Of your motions
And obedience truly well.

Shapeless, comely, brilliant, truly
May the seed be—seen in time,
While within are unseen powers
Of divinity sublime,
Fades the outward,
Heaven high the unseen climb.

Seedling, body, dome of heaven,
Stand ye forth as index true
Of the unseen mystic forces—
Precious v lue out of view;
Fading caskets,
God hath lodged rare powers in you.

CONFERENCE NOTICES

INDIANA STATE.

The Indiana State Christian Conference will hold its twelfth annual session in the Christian Church in North Manchester, Wabash County, Indiana, on Tuesday before the last Sabbath in October, 1887, at 2 P M Delegates from district conferences, please bring up full reports of your conference work, also the $5 00 conference fund. North Manchester has two railroads, the Detroit branch of the Wabash Railroad and the C, W & M R R. Visitors from abroad are cordially invited. Let Indiana especially be well represented. Important business will come before the body. Trustees meet at the same time and place. We speak for a general turn-out. J T Phillips, Pres't.
Peter Winebrenner, Sec'y.

OHIO STATE.

The Ohio State Christian Association will meet in annual session in the Christian Church at Mt. Sterling, Ohio, Wednesday, November 16, 1887, at 2 P M. A full quota of delegates from conferences and of life and annual members are expected to be on hand, as such new measures are to be proposed that we hope will make the association all that it should be in enthusiasm and usefulness.
C W Garoutte, Pres't. E A De Vore, Sec'y.

EAST KENTUCKY.

The East Kentucky Conference will hold its next annual session October 27, 1887, with the church at King's Chapel, two miles from Eden Station, on the E & B S R R. Visiting brethren are invited to attend. Robert Gee, Pres.
Newfoundland, Ky. L H Forest, Sec'y.

KANSAS STATE.

The next annual session of the Kansas State Christian Conference will be held at Lincoln, Lincoln County, Kansas, beginning Thursday, November 24, 1887 at 10 A M. It is to be greatly hoped that there will be a good attendance from all parts of the state, and that the collection to meet the expenses of the conference will not be forgotten. This will be a good time to visit Lincoln, and become acquainted with the college and its needs. A cordial invitation is extended to brethren from the East to meet with us.
R Cameron, Sec'y

ILLINOIS STATE.

The Illinois State Conference will convene at Atwood, Piatt County, Illinois, on Wednesday (November 2d), before the first Sunday in November 1887, at 2 P M. Atwood is on the Indianapolis, Decatur & Springfield R R, thirty miles east of Decatur. Brethren, come, that there may be a full attendance. Important topics are to be discussed.
R Harris, Pres't.
J R Wright, Sec'y.

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Address *D. A. LONG, Pres't,*
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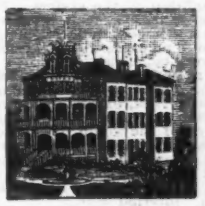
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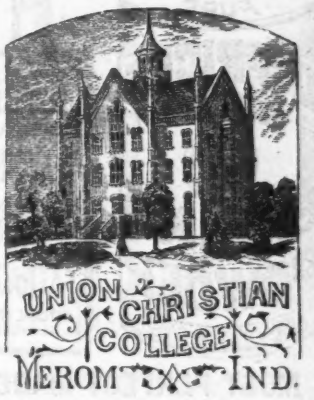

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" Wellston	10 40 a m	
" S. V. R. R. Crossing	12 32 p m	6 10 a m
" Chillicothe	12 42 p m	6 15 a m
" Washington C. H.	2 15 p m	7 45 a m
" Jamestown	2 58 p m	8 28 a m
" Xenia Junction	3 25 p m	8 55 a m
" Xenia	3 30 p m	9 00 a m
Ar. Dayton	4 15 p m	9 40 a m

All trains daily except Sunday. Connections with trains of other roads at junction points.
J. E. GIMPERLING, Gen'l Sup't.
W. B. WILLIAMS, Gen'l Pass. Ag't.

TIME TABLE

Columbus & Cincinnati Midland R. R.

June 20, 1887.

Central Time.

EAST BOUND.

Leave St. Louis O. & M.	*8 00am	*8 00pm	.....	*7 00pm
Louisville	*2 25pm	.....	†8 20am	2 20am
Cincinnati	*7 15pm	*7 30am	4 05pm	.....
Madisonville	7 45pm	8 04am	4 45pm	.....
Loveland	8 09pm	8 27am	5 13pm	.....
Blanchester	.....	8 53am	5 40pm	†5 30am
Midland City	8 42pm	9 00am	5 50pm	5 40am
Wilmington	9 01pm	9 19am	6 14pm	6 04am
Reeseville	.....	.....	6 31pm	6 22am
Sabina	9 19pm	9 37am	6 36pm	6 27am
Washi'gtn CH	9 37pm	9 55am	6 57pm	6 48am
Bloomingbu'g	.....	.....	7 09pm	7 01am
Mt. Sterling	10 05pm	10 25am	7 29pm	7 25am
Arrive Columbus	10 50pm	11 10am	8 20pm	8 15am
Leave Columbus B&O	10 55pm	11 20am	10 55pm	11 20am
Arrive Newark	11 50pm	12 15pm	11 50pm	12 15pm
Zanesville	12 58am	1 53pm	12 58am	1 53pm
Wheeling	3 55am	5 45pm	3 55am	5 45pm
Pittsburg	6 35am	8 40pm	6 35am	8 40pm
Washington	4 20pm	6 20am	4 0pm	6 20am
Arrive Baltimore	5 20pm	7 30am	5 20pm	7 30am
Leave Baltimore	5 30pm	8 45am	5 30pm	8 45am
Wilmington	7 58pm	11 14am	7 58pm	11 14am
Arrive Philadelphia	8 45pm	12 00 N	8 45pm	12 00 N

WEST BOUND.

Leave Philadelphia	*7 00am	*5 00pm	.....	.....
Wilmington	7 40am	5 40pm	.....	.....
Arrive Baltimore	9 50am	8 15pm	.....	.....
Leave Baltimo'e B&O	10 00am	8 30pm	.....	.....
Washing'n "	10 55am	9 40pm	.....	.....
Pittsburg "	7 30pm	6 00am	.....	.....
Wheeling "	10 15pm	8 50am	.....	.....
Zanesville "	1 32am	12 03pm	†6 30am	.....
Newark "	2 30am	1 10pm	7 20am	.....
Arrive Columbus "	3 30am	2 10pm	8 35am	.....
Leave Columbus	*3 35am	†2 15pm	†8 40am	*3 00pm
Mt. Sterling	4 18am	2 55pm	9 31am	3 52pm
Bloomingbu'g	.....	.....	9 52am	4 14pm
Washi'gtn CH	4 45am	3 21pm	10 07am	4 23pm
Sabina	5 02am	3 38pm	10 25am	4 47pm
Reesville	.....	.....	10 30am	4 52pm
Wilmington	5 20am	3 55pm	10 46am	5 09pm
Midland City	5 40am	4 15pm	11 10am	5 30pm
Blanchester	5 49am	4 22pm	11 17am	5 40pm
Loveland	6 26am	4 52pm	11 47am	6 19pm
Madisonville	.....	5 13pm	12 08pm	6 46pm
Arrive Cincinnati	7 30am	5 45pm	12 40pm	7 30pm
Arrive Louisv'le O&M	12 35pm	11 30pm	6 25pm	6 55am
St. Louis "	6 40pm	6 50am	.....	7 45am

*Trains run daily. †Daily except Sunday.

All trains between Columbus and Cincinnati run through without change of cars, connecting in the Union Depots with all diverging lines.

The Fast Express leaving Cincinnati at 7:15 p. m. is a solid train to Pittsburg via Wheeling, sleeping car attached.

The train leaving Columbus at 3:35 a. m. has sleeping car from Pittsburg to Cincinnati.

The train leaving Cincinnati at 7:30 a. m. has through coach to Columbus and Pittsburg, also parlor car attached.

The train leaving Columbus at 2:15 p. m. has through coach from Pittsburg and Columbus to Cincinnati, also parlor car attached, and connects at Columbus with sleeping cars from Baltimore and Philadelphia.

S. P. PEABODY, Gen'l Sup't, Columbus, O.
W. E. REPPERT, Gen'l Pass. Ag't, Columbus, O.